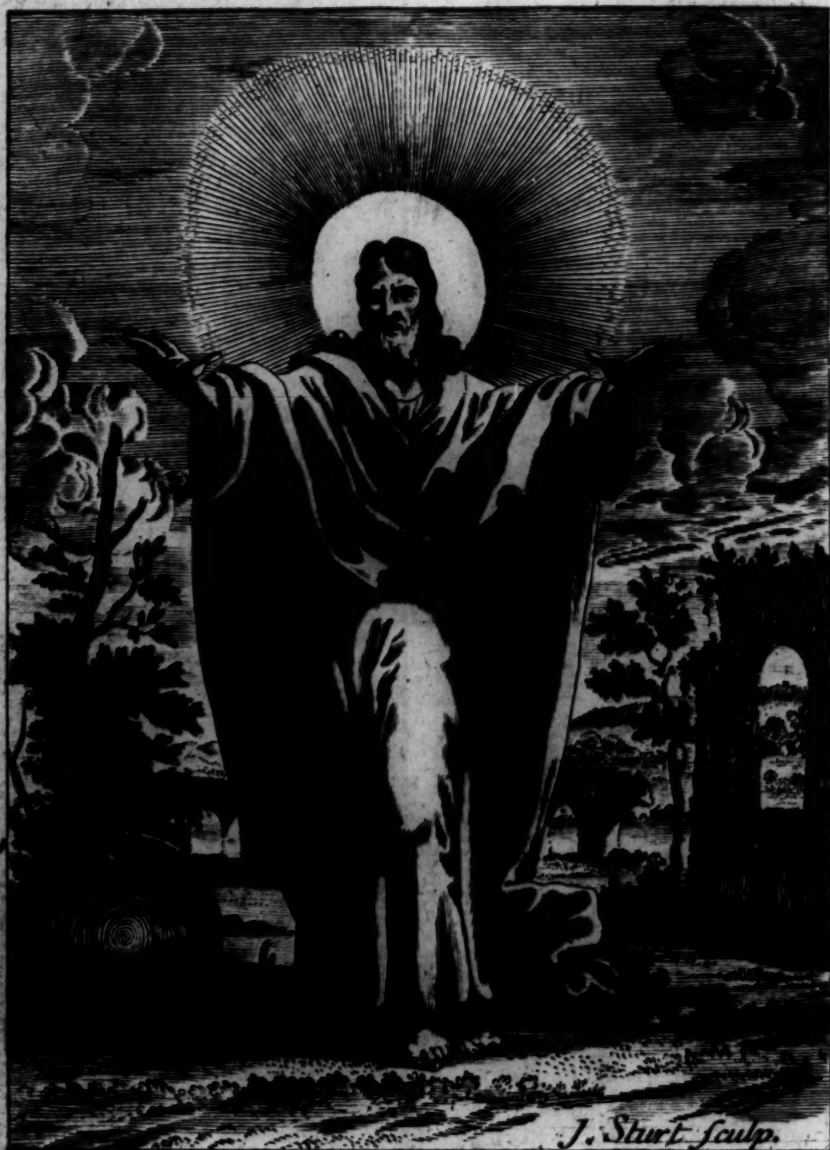


JESUS the SAVIOUR of ^eWORLD.

To face the Title.



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A COMPLEAT
HISTORY
OF
The Holy Gospel:

Containing the
Incarnation, Birth, Life, Passion, Death,
Resurrection and Ascension

OF OUR
Lord JESUS CHRIST.

To which is added,

A Journal of the PEREGRINATION of our
BLESSED SAVIOUR.

Extracted from the four Evangelists, the Acts of the
Apostles, and other Writings of the

New Testament.

Digested in a Chronological Order.

Illustrated with Notes,

*Explaining several difficult Passages, and reconciling many
Texts that are seemingly contradictory.*

Adorn'd with Cuts, engraven by JOHN STURT.

VOL. III.

In the SAVOR:

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in Fleet-street, and J. Sturt in Golden-Lion-Court in Aldersgate-
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 INSTRUCTIONS, BOOKS, AND
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NEW TESTAMENT

Discovered in a Church of the

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Explaining from the Holy Scriptures
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VOL. III.

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THE
P R O E M
T O T H E
New Testament.

***** THE Historical Part of the New Testament
is contained in the Gospels, and deservedly claims our greatest Esteem, as conveying to us the blessed Tidings of our recovering that happy State which our first Parents forfeited in Paradise. All those Excellencies which in general belong to the Old Testament, may in a more peculiar Manner be claimed by the New; for as St. *Augustin* says, *l. i. de Consens. Evang. c. i.* "What the Law and the Prophets only foretold, the Gospel plainly demonstrates to have been completed." If therefore the Good and Holy Men under the Dispensation of the Law, which was but a Shadow of what hath since come to pass, were encouraged to undergo the severest Persecutions in Hopes of a Reward to come, what greater Incouragement had the Saints under the Gospel to suffer Extremity, when the

Reward was gone before them? From hence the Church in all Ages has drawn vast Advantage; hence the Martyrs in the Midst of their Agonies took Magnanimity, looking up to the Author of their Reward. Thus the Protomartyr, *St. Stephen*, in a Shower of Stones was comforted with a Sight of the Son of God. Hence the Holy Apostles, and the rest of our Saviour's Followers, enforced the Doctrines of their Lord, not from the distant Relations of others, but from the more immediate dictates of his Mouth, whence by a sacred and certain Tradition they have been handed to these Times. From hence in the Times of Obscurity and most subtil Heresy, we are secure in the Establishment of our Faith, and plentifully furnished with Arguments and Instructions against the most plausible Errors. From our Saviour's more immediate Example we learn Humility and Meekness, who, though the Son of God, condescended to the vile Condition of Humanity; from him we learn Patience in Adversity, and Equanimity in the most elevated State of Life: And whatever Blemishes by the Corruptions of Nature may stain our Profession, his Word is our Rule and Guide to set us right again, and restore Religion to its primitive Purity. For this Reason our blessed Lord expressly calls himself the Light of the World; of which his Holy Gospel is the happy Vehicle to convey it to Mankind, who till his Incarnation sat in Darkness. And hence the Royal Prophet *Isaiah*, foretelling the Coming of our Saviour, says, "The People that walked in Darkness have seen a great Light; they that dwelt in the Land of the Shadow of Death, upon them hath the Light shined, *Isa. 9. 2.*" Which is literally completed in the Deliverance of the World by Christ through the Preaching of the Gospel.

From the Precellence therefore of the Gospel's conveying this Light to us, the Scriptures of the New Testament have acquired such Reverence and Veneration, that the Masters of the World in the earliest Ages of the Church thought them worthy their highest Care and Esteem. *Constantine* the Great had the Gospels bound up in a
Cover

the New Testament.

Cover of Gold set with most valuable Jewels. *Theodosius* the Emperor transcribed the Gospels with his own Hand, and spent good Part of every Night in reading them. The General Councils of *Nice*, *Ephesus*, and *Chalcedon*, placed the Book of the Gospels in the Midst of their Assemblies, as *Nicephorus* tells us, l. 14. c. 3. that the Holy Fathers might have Respect to them as to the Person of Christ. And *St. Cyril of Alexandria*, who lived in the Beginning of the fifth Century, tells us, It was by synodical Sanction ordained, that in all solemn Attestations they were to lay their Hand on the Book of the Gospels, and invoke the Help of God in the Holy Gospel. Which Solemnity is continued to this Day, when any one is obliged to take an Oath. Nor was this only observed among the Orthodox, but, when through Neglect of Discipline and the Depravity of Morals, Error crept into the Church, the Hereticks themselves paid the same Respect to the Gospels, who, though they expunged some Books out of the Canon of Scripture, mutilated and depraved others, never offered by any sacrilegious Attempt to touch or violate the Gospels; [not but that several whimsical Innovators have topt upon the World ridiculous Pseudo-Gospels:] Nay, in so great an Esteem were the Gospels among the Heathens, that *St. Augustine* affirms, *De Civit. Dei*, l. 10. c. 29. he had seen the Beginning of *St. John's Gospel* among the Writings of the *Platonists*. So that the Theologists of all Ages have deservedly, and with a general Consent, styled this Part of Holy Scripture most necessary and useful. And truly, if we have respect to the Subject-Matter, Author, and Method, or Manner of them, we shall see those Epithets justly appropriated to the Writings of the New Testament, and particularly to the Gospels.

As for the Subject-Matter, it is God himself; whether we respect him as God or Man: For the Gospels describe to us the Words and Acts of Christ our Lord, by which he taught us to believe and do our Duty, and what Methods we ought to take to obtain eternal Happiness, plen-

richly furnishing us from his own Mouth with divine Precepts and Counsel, instructing us in the Perfection of a Christian Life, explaining to us Faith, Hope, Charity, the Doctrine of the Trinity, Institution of the Sacraments, and, in general, all Theological Subjects; painting Virtue to us in its most amiable Aspect, and describing Vice in its most horrid Appearance and Consequence. So that Saint *Jerome* very aptly calls the Gospels, the *Compendium* of Theology, and of Christian Life and Learning.

The Author is no less than the Divine Wisdom, who chiefly both speaks and acts in the most material and grand Occurrences of the Gospel: For before, as the Apostle to the *Hebrews* says, *Ch. 1. v. 1, 2.* "God formerly spake
"to our Fathers by the Prophets, but in these later Days
"by his Son, whom he hath made Heir of all Things,
"and by whom he made the World." So that not *Moses* or the Prophets, but the only begotten Son of God, hath by the divine Mind of the Father discovered to us the Secrets of the eternal Wisdom, and communicated them to us in the Holy Gospels. In which those sacred Mysteries, concealed from ancient Times, and barely shadowed out in the typical Expressions of the Law and the Prophets, are plainly discovered.

The Method or Manner of speaking and reasoning in the Holy Gospels is admirable, especially in those Parts wherein it is symbolical; for the Elegancy of the Metaphors, the Aptness of the Similitudes, and Significancy of the Parables are so charming, that the Son of God, like a *Celestial Proteus*, in this Variety of Address is very instructing. One While he compares himself to a King celebrating the Nuptials of his Son, another While to a great Man calling his Servant to an Accompt; now to a General waging War, a Master of a Family, a Husband-Man, a Shepherd, a Fisher-Man, a Merchant, an Usurer, &c. In all which the Comparisons are so proper, that he represents himself to our Capacities, not so much by Words as by the Things themselves; so that in the Gospel we may be said to be instructed as much by the
Acts

Acts as Words of Christ: And truly, as St. Gregory says, Every Action of Christ is our Instruction. But the Method of the Evangelical Wisdom claims another Excellency: For it is so disposed by the Holy Ghost, that the most simple and ignorant are not destitute of Advantage in the reading it; and at the same Time there are Difficulties and Obscurities enough to exercise the Genius of the most sublime Wit. It is indeed plain and easy to the Sincere, Humble, and Willing; but to the Confident, Proud, and Lazy, difficult and obscure. "I thank thee, says our Blessed Lord, Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise, and Men of Understanding, and hast revealed them to Babes, *Matt. 11. 25.*" In short, the Gospel, in Respect of the rest of the Scriptures, is like the Sun that communicates Light to the Planets, who at their best shine but with borrowed Rays. So does the Gospel impart Light to the Writings of the Apostles, all whose Works are but as so many Comments upon it. But the Excellence of the Gospel will yet appear more conspicuous, if we draw a Parallel betwixt it and the Law.

1. The Author of the Law was *Moses*, mere Man; but the Author of the Gospel was Jesus Christ, both God and Man. The Law indeed was ordained by the Ministry of Angels in the Hand of a Mediator, who was *Moses*, the Mediator between God and the *Israelites*; but Jesus Christ, the Son of God, first promulg'd the Gospel with his own Mouth. The Apostle to the *Hebrews*, *Ch. 1. v. 2, &c.* sets out the Disparity between Christ and *Moses* very elegantly: "Christ being the Brightness of Glory, and the ingrav'd Form of God's Person, and sustaining all Things by his mighty Word, &c. sitteth at the Right-Hand of the Majesty on high; and is made so much more excellent than the Angels, in as much as he hath obtained a more excellent Name than they: For unto which of the Angels said he at any Time, Thou art my Son, this Day have I begotten thee?"

“there?” And to shew how much inferior *Moses* was to Christ, *Ch. 3. v. 3.* “He is counted worthy of greater Glory than *Moses*, as the Builder of a House is more honoured than the House.” And *v. 5, 6.* “*Moses* truly was faithful in all his House as a Servant, for a Witness of those Things which should be done hereafter; but Christ is as the Son of God in his own House.” The Angels indeed, as ministring Spirits, were the first Publishers of the Gospel, as in the Messages of *Gabriel* the Archangel to the Virgin *Mary*, and *Zacharias* the Father of St. *John* Baptist; but Christ himself was the Founder of it: Wherefore he clothed his Divinity with our Flesh, through which he dictated to us the Words of his Gospel. “The Law, says St. *John*, *Ch. 1. v. 17.* was given by *Moses*, but Grace and Truth came by Jesus Christ.” So that all Authorities both of the Old and New Testament do agree, that Christ being the Author of the Gospel, it is justly intituled His Gospel, and may not improperly be called, The Book, Philosophy, and Theology of Christ, in which with his own Mouth he declared much more noble and sublime Truths than *Moses*, and the Prophets. Wherefore when we read or hear the Holy Gospel, we may be said to read or hear the very express Word of the Son of God himself; which Thought in the most early Ages of Christianity created such an Awe and Reverence in all the Faithful, that when the Gospel was read in the Church the whole Congregation rose up in a profound Respect to it.

But to carry the Parallel yet higher, and in Consequence of what hath been said, the Doctrine of the Gospel far exceeds what we find in *Moses* and the Law. The Law proposes one God to be believed and worshiped by us; but the Gospel, one God in Essence, and three in Person, to be loved and adored: “Go, says our Lord, and teach all Nations, baptizing them in the Name of the Father, Son, and Holy Ghost, *Matt. 28. 19.*” In the Law and the Prophets there is sometimes a Shadow of the Mystery of the Holy Trinity; from whence the famous

Egyp-

Egyptian Theologist Trismegistus is thought by some to have extracted that Oracle of his, *A Unite begat a Unite, &c.* But he could not penetrate into the Truth of this Mystery. And in Imitation of him the *Platonists* contaminated this Mystery by an Error not unlike that of the *Arians* afterwards; for they determining that there was one supreme God, did soon introduce other Gods less and inferior to the supreme God. The Prophets obscurely and at a great Distance foretold the Birth, Life, Passion, and Ascension of Christ, the Mission of the Holy Ghost, the Recovery and Conversion of the Gentiles: But the Gospel positively and clearly lays down for Truth the Prescience, Providence, Predestination, Omnipotence, immense Charity, and other Attributes of God. "No Man hath seen God at any Time, but the only Begotten, which is in the Bosom of the Father, hath declared him," saith *St. John, Ch. 1. v. 18.* That is, Christ leaving his immortal State for a While, condescended to the Condition of vile Mortality, that he might discover to us the Secrets of his Father, which were known to him only. Wherefore *St. Paul* in his Instructions to *Timothy, Ep. 1. c. 3. v. 16.* says, "Great is the Mystery of Godliness; God is manifested in the Flesh, justified in the Spirit, seen of Angels, preached to the World, and received up into Glory."

Moreover, the Law is as the Shadow; but the Gospel the Body, and very Truth it self. Thus the Acts of the Patriarchs, the Oracles and symbolical Visions of the Prophets, the Sacrifices, Ceremonies and Decrees of the Laws, which received their Sanctions by the Blood of Animals, were Types and Preludes which enigmatically represented Christ to the People: But the Gospel manifestly, and clearly exhibits to us Christ and his Mysteries and Sacraments. This *St. Paul, 1 Cor. 3. 18.* positively affirms, "We behold the Glory of the Lord with an open Face, and are changed into the same Image, from Glory to Glory, as by the Spirit of the Lord." And in Confirmation of this the same Apostle begins

begins his Epistle to the *Romans* thus: "*Paul* a Servant
 " of Jesus Christ called to be an Apostle, set apart to
 " preach the Gospel of God, which he had promised be-
 " fore by his Prophets in the Holy Scriptures concerning
 " his Son, &c.

2. The Law was a Messenger of Fear and Terror; but
 the Gospel of Love and Peace: The one threatening
 Death to the Transgressors, the other Rewards to Believers.
 By the Law all were Servants, but by the Gospel all are
 Freemen and Children. So *St. Paul*, *2 Cor.* 3. 6. "God
 " hath made us able Ministers of the New Testament,
 " not of the Letter, but of the Spirit; for the Letter
 " killeth, but the Spirit giveth Life. For if the Mini-
 " stration of Death, (that is, the Law threatening Death,)
 " written with Letters, and in Stones, was glorious, &c.
 " how shall not the Ministration of the Spirit be more
 " glorious?" From whence we may justly define the
 Gospel a Law of Liberty, a Law of the Spirit, a Law
 of Beneficence and Charity: For Christ "went about
 " doing Good, and healing all that were oppressed of
 " the Devil, for God was with him," *Acts* 10. 38.

3. The Promises of the Law were temporary and mo-
 mentaneous, subject to Vicissitude and Failing; but the
 Gospel-Promises are celestial and eternal. In the Law
 were promised the good Things of the Earth, as Plenty
 of Oil, Wine, Honey, Cattle, &c. but in the Gospel
 the Vision and Injoyment of God, and everlasting Hap-
 piness. *Joshua* conducted the *Israelites* to a Land flow-
 ing with Milk and Honey, but it was to the Land of the
 Dying; Christ hath brought us into the Land of the Li-
 ving, a Land shining with and abounding in Grace and
 Glory. Besides, the Law was more burdensome than the
 Gospel in respect of its threefold Division into Moral,
 Ceremonial, and Judicial; many Parts of which decreed
 Death to the Transgressors of them: But the Obliga-
 tions the Gospel laid upon the Professors of it were easy
 and

and pleasant: "Come to me, says our Blessed Saviour, all you that are weary and laden, and I will give you Rest; Take my Yoke on you, and learn of me, for I am meek and humble in Heart; for my Yoke is easy, and my Burden is light." *Matt. 11. 28, 29, 30.*

4. The Law was an Introduction to Christ and the Gospel; but the Gospel is the Boundary and End of the Law; as *St. Paul* tells us, *Rom. 10. 4.* "Christ is the End of the Law for Righteousness to every one that believeth." Wherefore *St. Bernard* very aptly calls Christ the Fruit of the Promises of the Law; alluding to the seminal Virtue of Plants; for Fruit, says he, *Hom. 1.* is the End to which Seeds tend, and in which they terminate.

5. But the Precellence of the Gospel will yet appear much greater, if we consider the Imperfection of the Law, which was limited to the Jews only; but the Gospel diffusive over all the World, as *Isaiah* affirms, *Ch. 49. v. 6.* "Behold I have given thee for a Light to the Gentiles, that thou mayst be my Salvation to the End of the World." The Law was likewise imperfect in respect of its Duration; for it was only temporary, being to continue no longer than the coming of the Gospel, at which Time it was to cease, which the Apostle to the *Hebrews*, *Ch. 7. v. 18, &c.* expressly affirms, "The Commandment that went before is nulled, because of its Weakness and Unprofitableness; for the Law made nothing perfect, but the bringing in of a better Hope by which we draw near unto God, &c. but this is made with an Oath by him that said, Thou art a Priest for ever after the Order of *Melchisedec.*" Indeed, if we consider the whole Texture and Composing of the Gospel, we shall find it neatly contrived, and exactly adapted to all Ages and Sexes, to all Degrees and Conditions, and may justly be called an universal Library of Wisdom and Knowledge, wherein every one may see their Duty, and

and learn to put it in Practice. And truly, if we examine our Saviour's Conduct whilst on Earth, we shall plainly see his whole Life was one continued Series of Moral Discipline; and that what he taught to others, himself practised, enforcing his Precepts by his own Example. Whilst the World greedily gaped after the pernicious Bait of Wealth, he studiously affected Poverty. Whilst others ambitiously aspired to Honour and Empire, he declined a Kingdom. Impatient Man could brook no Affront, but he sustained the vilest Reproach. Corporal Pains were terrible to Human Nature, yet he bore Whipping and Scourging. Nothing so shocking to poor Mortality as the bare Apprehension of its Dissolution, yet he submitted to the most ignominious Death, that of the Cross.

But besides the Imperfections of the Law already mention'd, St. Paul in his Epistle to the *Galatians*, Ch. 4. v. 3, &c. shews us further, "That when we were Children, we were under the Elements of the World; but when the Fulness of Time was come, God sent forth his Son made of a Woman, and under the Law, that he might redeem them which were under the Law, that we might receive the Adoption of Sons." And St. Cyril, l. 9. in *Joan.* says, "It was necessary that Moses should instruct *Israel* as a Child in their State of ignorant Infancy; but by Christ, who is the sacred Repository of Wisdom, we arrive at the most true and consummate Knowledge.

But there is nothing so much discovers the Imperfections and Deficiencies of the Law, as the Holy Jesus himself does in that admirable Parallel between the Old Testament and the New, *Matt. 5. 21, &c. to the End*: Where he sets both in a true Light, shewing the Necessity of reforming and improving some Decrees of the Law, and instituting a better and more useful System of Virtue and Piety. The Precepts of the Law are positive, yet conformable to Nature; but the Commands of the Gospel transcend Nature, and are far more instructing, as furnishing us with wholesome Counsel and prudent Admonitions:

monitions: "A new Commandment I give unto you, says our Blessed Saviour, that ye love one another, as I have loved you, *John* 13. 34." And if we address our selves as we ought to the Practice of that System of Evangelical Theology in the fifth Chapter of *St. Matthew*, we may from thence draw such demonstrable Inferences as will direct us in the Performance of our Duty, and crown our Obedience with Rewards. Thus from the Beatitudes in the Beginning of this Chapter we are assur'd from our Blessed Lord's own Mouth, That if we are poor in Spirit, we shall gain the Kingdom of Heaven; If we mourn here, we shall be comforted; If we are meek, we shall possess the Earth; If we hunger and thirst after Righteousness, we shall be satisfied; If we are merciful, we shall receive Mercy: And so of the rest. For this Reason *St. Augustin*, in *Serm.* 112. says, "The Happiness of this Life consists in the Holy Gospel, and the rest of the sacred Records, without which we cannot come to the Knowledge of God." Certainly all true Knowledge, Virtue, and Perfection, that a Christian can desire or attain to, are contain'd within those Pages; in which Christ teaches us that Righteousness and Holiness consist in the inward Purity and Integrity of Mind, not in the outward Shew of Works; in a Conscience void of Offence, not in the pompous Applause of Men; in Humility, not in Ostentation; in Contempt, not Pursuit of Honour. He teaches us not to resist the Evil-one, but to love our Enemies as well as our Friends. And what *Socrates*, what *Aristotle*, what *Plato*, ever taught or understood these Lessons? The best of them were but Men, and sometimes insnared with the Follies they had condemn'd, and broke through those Rules they had prescribed to others.

6. The Law proposed a naked Precept to the Understanding of Man; but the Gospel, at the same Time that it instructs, inspires his Will with Grace to perform what is commanded him: For Christ, who in his Gospel speaks to us, does not express himself externally to our Ears, but

but internally to our Minds, where by his persuasive Spirit he inclines us to believe and practise what he teaches. "My Words, says he, are Spirit and Life." *John* 6. 63. And to this purpose the Apostle to the *Hebrews*, c. 10. v. 16. cites the Prophet *Jeremy*, c. 31. v. 33. "This is the Testament that I will make unto them after those Days, saith the Lord, I will put my Laws into their Hearts, and in their Minds I will write them." So that when we read the Gospel, Christ speaks to us; and when we pray, we talk to Christ.

After all these Excellences of the Gospels, and the Preference deservedly given them to all other Sacred Writings, there can be no Motive so pressing to incite us to the Study of them, as their own Worth; and next that our Interest, which we cannot be said more really to pursue, than by a strict and religious Observance of the Duties contain'd in them. But it is time to draw to a Period. Having therefore gone through the *Antithesis* between the *Old Testament* and the *New*, we will conclude with the same between the Authors of them; in which we shall see, that there is as much Difference between the Authors as the Works.

Moses being the express Index and Type of Christ, is said to have enlighten'd the *Jews* under the Dispensation of the Old Law, as Jesus Christ did the Christians under the Gospel. *Moses* was Legislator of the *Pentateuch*, Christ of the Gospel. *Moses* had two Congresses with God; the first when he received the first Tables from God in Mount *Sinai*, the other when he received the second Tables, at which time he return'd with his Face shining. So was Christ honour'd with the same Testimony by his Father; first at his Baptism, when the Holy Ghost descended upon him, and a Voice was heard saying, "This is my beloved Son." The second was at his Transfiguration on Mount *Tabor*, when *Moses* and *Elias* (that is, the Law and the Prophets) testified of him. *Moses* did great Wonders in the Land of *Egypt*; but Christ wrought greater and more Miracles in *Judea*.
Moses

Moses spoke to God in a Cloud, and saw him behind; but *Christ* had seen him Face to Face. God told *Moses*, he had found Favour in his Sight; but to *Christ* he said, "Thou art my Son,

But to pursue this *Antithesis* more regularly, we will follow *Eusebius's* Method; who, *l. 3. de Demonstr. Evangel.* begins thus:

Moses was Legislator of the *Jewish* Nation; *Christ* of the whole World.

Moses purged the *Israelites* from their Idolatry; *Christ* where-ever he came did so.

Moses by Signs and Wonders gave the Law; *Christ* confirm'd the Gospel with greater.

Moses deliver'd only his own People from Bondage; but *Christ* set the whole World at Liberty.

Moses promised to the *Israelites* a Land flowing with Milk and Honey; *Christ* provided a Kingdom abounding with eternal Plenty.

Moses, when but a new-born Infant, was design'd to be murder'd by *Pharaoh*, who had condemn'd all the male Children of the *Jews*; but *Christ*, whilst an Infant, and adored by the *Wisemen*, was forced to fly into *Egypt* from the Cruelty of *Herod*, who intended to have kill'd all the male Children that were not above two Years old.

Moses in his Youth was well skill'd in all manner of Learning in use among the *Egyptians*; *Christ* at twelve Years of Age was found in the Temple disputing with the Learned, who were surprized at his great Knowledge.

Moses fasted forty Days in the Company of God in the Mount; *Christ* was in the Wilderness forty Days without eating or drinking, in divine Contemplation of God.

Moses in the Desert miraculously fed the People with Manna and Quails; *Christ* more effectually satisfied five thousand hungry Souls with five Loaves.

Moses pass'd thro' the Waters of the Red Sea unhurt; but *Christ* walk'd upon the Waters of the Sea.

Moses

Moses by holding out his Rod divided the Sea; *Christ* with a Word rebuked the Sea, and presently produced a Calm.

The *Israelites* by reason of the dazzling Lustre of *Moses's* Face could not look upon it; *Christ's* Disciples were so terrified at the Magnificence of his Transfiguration, that they fell on their Faces.

Moses restored leprous *Miriam* to her former State of health; but *Christ* out of his Mercy absolved penitent *Magdalen* from all her Sins.

Moses chose out twelve Spies to view and observe the promis'd Land; *Christ* chose twelve Disciples.

Moses chose seventy Elders to assist in the Administration; *Christ* commission'd seventy Disciples to preach the Gospel.

Of *Moses* it is said, That no Man to this present Time knows where his Sepulchre is; of *Christ* the Angels bore Witness: "Ye seek Jesus that was crucified; he is risen, he is not here."

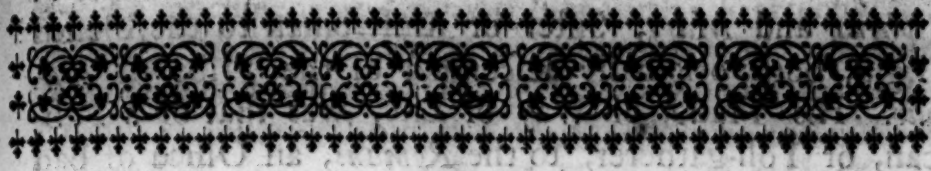
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Moses



THE
PROEM
 TO THE
HISTORY
 OF THE
Four ^(a) Gospels.



I will not be improper to premise some Account of the Writers of this History; which, though written by four several Persons, and at four different Times and Places, carrying so exact an Harmony throughout the whole Narration, plainly evinces that none but Men inspir'd with the Holy Ghost could so punctually agree in their Writings. We will begin with *St. Matthew*, who is first in Order.

B *St. Mat-*

(a) *Gospels.* Gospel is a Saxon Word; Gos with them signifying Good as well as God, and Spel signifies a Word: So that the Word agrees exactly with the Greek Word *Euangelion*, which signifies good News or good Tidings. In this Place, it signifies that Blessed Story of the Birth, Life, Actions, Precepts and Promises, Death and Resurrection, of Christ, which, of all the Stories in the World, we Christians ought to look on with Joy.

St. *Matthew*, called also *Levi*, was born at *Nazareth*, a City in the Tribe of *Zebulun*. He was the Son of *Alpheus* and *Mary*, Sister or Kinswoman to the Blessed Virgin, both originally descended of the Tribe of *Issachar*. His Trade, or Way of Life, was that of a *Publican*, or *Toll-gatherer*, to the *Romans*, an Office of bad Report among the *Jews*, though among the *Romans* it was accounted a Place of Power and Credit, not ordinarily conferred upon any but *Roman Knights*. This Office was render'd very odious to the *Jews* by the Covetousness and Extortion of the Collectors, who having farm'd the Customs of the *Romans*, they must gripe and scrape by all Methods of Extortion to pay their Rent, and gain some Advantage to themselves: Of which doubtless *Zacheus*, the Chief of these Farmers, was sensible, when, after his Conversion, he offer'd four-fold Restitution to any Man, from whom he had taken any Thing by Fraud or evil Arts.

Of this Trade and Office was St. *Matthew*, which, it seems, more particularly consisted in gathering the Customs of Commodities that came by the Sea of *Galilee*, and the Tribute which Passengers were wont to pay that went by Water. For this Purpose they kept their Office, or Custom-House, by the Sea-side, that they might be always near at Hand. And here it was, as St. *Mark* intimates, that *Matthew* had his Toll-Booth, where he sat at the Receipt of Custom, when our Lord espied him, and called him to follow him. The Man was rich, had a wealthy and gainful Trade, wife and prudent, and understood, no doubt, what it would cost him to comply with this new Employment, that he must exchange Wealth for Poverty, a Custom-House for a Prison, gainful Masters for a naked and despised Saviour. But he overlooked these Considerations, left all his Interests and Relations to become Christ's Disciple, to embrace a more spiritual Way of Traffick and Commerce.

After his Election to the Apostolate, he continued with the rest till our Lord's Ascension; and then, for the first eight Years at least, preach'd in and about *Judea*. Little

Certainty

Certainty can be had what Travels he underwent for the Advancement of the Christian Faith; so irrecoverably is Truth lost in a Crowd of Legendary Stories. *Æthiopia* is generally assigned as the Province of his Apostolical Ministry; where it is most probable that he suffer'd Martyrdom in a City called *Naddaber*, but by what Kind of Death is uncertain.

St. *Matthew* wrote his Gospel at the Intreaty of the *Jewish* Converts, and Command of the Apostles, while he was yet in *Palestine*, about eight Years after the Death of Christ: Which, notwithstanding the Opinion of *Nicephorus*, *Irenæus*, &c. to the contrary, carries a great Force of Probability still from its being written before the Dispersion of the Apostles; for St. *Bartholomew* took it with him when he travelled into *India*, where it was afterwards found by *Pautanus* amongst some that yet retained the Knowledge of Christ. As to the Language, he undoubtedly wrote it in *Hebrew*, as primarily designing it for the Use of his Countrymen. It was very likely soon after translated into *Greek*, though by whom not certainly known; some saying St. *John*, others St. *James* the less, translated it. But it matters not much by which of them it was done, since the Apostles approv'd the Version, and that the Church has ever received the *Greek* Copy for Authentick.

Though the Name of St. *Mark* carries something of *Roman* in it, which upon some Change or Accident of his Life he might probably assume, yet he was certainly born of *Jewish* Parents, originally descended of the Tribe of *Levi*, and the Line of the Priesthood. By the Ancients he is generally supposed to have been one of the Seventy Disciples. He was converted by some of the Apostles, and probably by St. *Peter*, whose constant Attendant he was in his Travels, supplying the Place of an *Amanuensis* and Interpreter: For though the Apostles were divinely inspir'd, and, among other miraculous Powers, had the Gift of Languages conferred upon them, yet was the Interpretation of Tongues a Gift more peculiar to some than others. This might probably be

St. Mark's Talent, in expounding St. Peter's Discourses, whether by Word or Writing, to those who understood not the Language wherein they were delivered.

He accompanied St. Peter in his Apostolical Progress, preached the Gospel in *Italy*, and at *Rome*, and was by St. Peter sent into *Egypt* to plant Christianity in those Parts, fixing his Residence at *Alexandria*, and the Places thereabouts. Nor did he confine his Preaching to *Alexandria* and the Oriental Parts of *Egypt*, but removed Westward to the Parts of *Lybia*, going through the Countries of *Marmarica*, *Pentapolis*, and others thereabouts; where though the People were both barbarous in their Manners, and idolatrous in their Worship, yet by his Preaching and Miracles he made Way for the Entertainment of the Gospel, and left them not till he had not only gained them to, but confirmed them in the Profession of it.

Returning to *Alexandria*, he preached freely, and ordered and disposed the Affairs of the Church, and wisely provided for the Succession by constituting Governours and Pastors of it. But the restless Enemy of the Souls of Men would not long suffer him to be quiet: It was the Time of *Easter* when the great Solemnities of *Serapis* happen'd to be celebrated; at which Festival the Minds of the People being excited to a passionate Vindication of the Honour of their Idol, broke in upon St. Mark, then engaged in the solemn Celebration of Divine Worship, and binding his Feet with Cords, dragged him through the Streets and most cragged Places to a Precipice near the Sea, and for that Night thrust him into Prison, where his Soul was by a Divine Vision encouraged under the Ruins of his shatter'd Body. Early the next Morning the Tragedy began again, dragging him about in the same Manner till his Flesh being raked off, and his Veins emptied of Blood, his Spirits failed, and he expired. As to his Person, he was of a middle Size, his Nose long, his Eye-Brows turning back, his Eyes graceful and amiable, his Head bald, his Beard long and grey, his Gate quick, and the Constitution of his Body strong and healthful.

His Gospel, the only Book he left behind him, was written at the Intreaty of the Converts at *Rome*, who not content with hearing *Peter* preach, pressed *St. Mark*, his Disciple, that he would commit to Writing an Historical Account of what he had delivered to them; which he performed with no less Faithfulness than Brevity; all which *St. Peter* perused, ratified with his Authority, and commanded to be publickly read in their Religious Assemblies. Some Dispute has been made in what Language this Gospel was written, whether in *Latin* or in *Greek*. The Advocates of the *Romish* Church plead that it's very congruous and suitable that it should at first be consigned to Writing in that Language, being principally designed for the Use of the Christians at *Rome*. An Objection which easily vanishes, if we consider, that as the Convert *Jews* there understood very little *Latin*, so there were very few *Romans* that did not understand *Greek*, which, as the Writers of that Age make appear, was the genteel and fashionable Language of those Times. The Original *Greek* Copy, written with *St. Mark's* own Hand, is said to be extant at *Venice* at this Day; written, as they tell us, by him at *Aquileia*, and thence after many Centuries of Years translated to *Venice*, where it is still preserved, tho' the Letters so worn out with Length of Time, that they are not capable of being read. This Story indeed is not easily to be disproved, nor is it reasonable to be readily credited, and therefore I think not worth insisting on.

Antioch was the Birth-place of *St. Luke*, a City eminent above all others in *Syria* for its pleasant Situation, fertile Soil, Riches of Trade, Wisdom and Learning of its great Men, and Civility and Politeness of its Inhabitants; and yet above all these, renowned for this one peculiar Honour, that here it was that the Disciples were first called Christians. Being an University well stock'd with learned Professors of all Arts and Sciences, *St. Luke* could not miss of a liberal and ingenuous Education, his natural Parts meeting with the Advantage of great Improvements. Nor did he only study at *Antioch*, but in all the Schools of *Greece* and *Egypt*, whereby he became

accomplished in all Parts of Learning. He applied himself particularly to the Study of Physick, for which the *Greek Academies* were most famous. Besides his Abilities in Physick, he is said to have been very skilful in Painting; though *Gretser* the Jesuit's Tradition does not at all prove him to be the Author of some Pieces that are said to be his. As to his understanding this Art, nothing makes more for it than an ancient Inscription found in a Vault near the Church of *St. Mary* in the *Via lata* at *Rome*, supposed to have been the Place where *St. Paul* dwelt, wherein Mention is made of a Picture of the Blessed Virgin, *UNA EX SEPTEM ABLUCA DE PICTIS*; Being one of the seven painted by *St. Luke*.

It is most probable that he was converted by *St. Paul*, during his Abode at *Antioch*; after which he became his inseparable Companion and Fellow-Labourer in the Ministry of the Gospel, especially after his going into *Macedonia*, from which Time in recording the History of *St. Paul's* Travels he always speaks of himself in his own Person, *Acts* 16. 10. He followed him in all his Dangers, was with him at his several Arraignments at *Jerusalem*, accompanied him in his desperate Voyage to *Rome*, where he still attended on him to serve his Necessities, and supply those ministerial Offices which the Apostle's Confinement would not suffer him to undergo, and especially in carrying Messages to the Churches wherein he had planted Christianity. This infinitely endear'd him to *St. Paul*, who own'd him for his Fellow-Labourer, called him the *Beloved Physician*, and the *Brother whose Praise is in the Gospel*, throughout all the Churches.

The Ancients are not very well agreed either about the Time or Manner of his Death: But *Nazianzen* and others expressly assert his Martyrdom, of which *Nicophorus* gives this particular Account; That coming into *Greece* he successfully preached and baptized many Converts into the Christian Faith, till a Party of Infidels making Head against him drew him to Execution, and for want of a Cross whereon to dispatch him presently, hang'd

hang'd him upon an Olive-Tree in the Eightieth Year of his Age. His Body afterwards, by the Command of *Constantine*, or his Son *Constantius*, was solemnly removed to *Constantinople*, and buried in the great Church built to the Memory of the Apostles.

As to the Books which *St. Luke* wrote for the Use of the Church they are two; his *Gospel* and *History of the Apostles Acts*, both which he dedicated to *Theophilus*. The Ancients differ very much about this *Theophilus*; some supposing it to be a feigned Name, denoting no more than a *Lover of God*, a Title common to every good Christian; while others, with better Reason, conclude it the proper Name of a particular Person, especially since the Stile of *Most Excellent* is attributed to him, the usual Form of Address to Princes and great Men: But even they that agree in this, cannot determine positively who he was. It is most probable he was some Magistrate, whom *St. Luke* had converted and baptized, to whom he now dedicated these Books not only as a Testimony of honourable Respect, but as a Means of giving him farther Certainty and Assurance of those Things wherein he had been instructed by him. For his *Gospel*, *St. Jerome* supposes it to have been written in *Achaia*, during his Travels with *St. Paul* in those Parts, whose Help he is generally said to have made use of in the Composing of it. But whatever Assistance *St. Paul* might contribute towards it, we are sure this Evangelist himself tells us, That he derived his Intelligence from those who from the Beginning had been Eye-Witnesses and Ministers of the Word, Luke 1. 2. Nor does it in the least detract from the Authority of his Relations, that he himself was not present at the doing of them; for if we consider who they were from whom he derived his Accounts of them, he had a Stock both of Credit and Intelligence sufficiently authentick to proceed upon, delivering nothing in his whole History but what he had immediately received from Persons present at, and concerned in, the Things which he has left upon Record.

As to the *History of the Apostolick Acts*, the Reader is desired to consult the *Proem* before them in their proper Place.

St. *John*, though the last in Order, yet first in Quality, of the Evangelists, was by Birth a *Galilean*, the Son of *Zebedee* and *Salome*, younger Brother to St. *James*, with whom he was brought up in the Trade of Fishing. The Nobility of his Family, which some attribute to him, seems not reconcilable with the Meanness of his Father's Trade, and the Privacy of his Fortunes. As to his Acquaintance with the High-Priest, *Nicephorus's* Relation seems most probable; That he had sold his Estate left by his Father in *Galilee* to *Annas* the High-Priest, and therewith purchased a fair House at *Jerusalem*, about Mount *Sion*, whence he became acquainted with him. Before his coming to Christ, he seems for some Time to have been a Disciple to *John* the Baptist, being probably that other Disciple that was with *Andrew*, when they left the Baptist to follow our Saviour, so particularly does he relate all Circumstances of that Transaction, though modestly, as in other Parts of his Gospel, concealing his own Name. He was at the same Time with his Brother called by our Lord both to the Discipleship and Apostolate; by much the youngest of all the Apostles, which his great Age seems to evince, living near Seventy Years after our Saviour's Suffering.

The sacred Story says little more of him than what is recorded of him in Conjunction with his Brother *James*. He was peculiarly dear to his Lord and Master, being treated by him with more Familiarity and Freedom than the rest. And indeed he was not only one of the three, to whom our Saviour communicated the private Passages of his Life, but had some Instances of a more particular Kindness and Favour conferr'd upon him: Witness his lying in our Lord's Bosom at the Paschal Supper; it being the Custom of those Times to lie along at Meals upon Couches, so that the second lay with his Head in the Bosom of him that was before him; which Honour was not given to any of the aged, but reserved for this young Apostle.

Apostle. And besides other Notes of Distinction in his Life-time, our Blessed Lord, by his last Will and Testament on the Cross, made him Guardian of his own Mother, the Blessed Virgin, bequeathing her to his Care, *John* 19. 26, 27.

Upon the Division of Provinces, which the Apostles made among themselves, *Asia* fell to St. *John's* Share; though it is not probable that he did presently enter upon his Charge, but that he dwelt still in his own House at *Jerusalem*, at least till the Death of the Blessed Virgin, which was about fifteen Years after our Lord's Ascension. Some Time after her Death he took his Journey into *Asia*, and industriously applied himself to propagating Christianity, preaching where the Gospel had not yet taken Place, and confirming it where it was already planted, St. *Paul* having before made several Journeys into, and resided in those Parts. Many Churches of Note and Eminency were of his Foundation, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, *Laodicea*, and others; but his chief Place of Residence was at *Ephesus*, where St. *Paul* had many Years before settled a Church, and constituted *Timothy* Bishop of it.

After several Years spent in this Employment, he was at length accus'd to *Domitian*, who had begun a Persecution against the Christians, as an eminent Asserter of Atheism and Impiety, and a publick Subverter of the Religion of the Empire. By his Command the Proconsul of *Asia* sent him bound to *Rome*, where he was cast into a Caldron of Oil set on Fire: But Divine Providence preserved him from this seemingly unavoidable Destruction. The cruel Emperor not convinced or satisfied with this, orders him to be banish'd, and transported to *Patmos*, a disconsolate Island in the *Archipelago*, where he remained several Years instructing the Inhabitants in the Faith of Christ.

Domitian, whose prodigious Wickedness had render'd him infamous and burthensom to the World, being taken out of the Way, *Cocceius Nerva* succeeded to the Empire, a prudent Man, and of a milder and more sober

Temper.

Temper. He rescinded the odious Acts of his Predecessor, and by a publick Edict recalled those whom the Fury of *Domitian* had banished. *St. John* taking the Advantage of this general Indulgence left *Patmos*, and return'd to his ancient Charge in *Asia*, but chiefly fix'd his Seat at *Ephesus*, the Care and Presidency of which (*Timothy* their Bishop having been lately martyr'd by the People) he took upon him, and by the Assistance of seven Bishops govern'd that large Diocess, erecting Oratories, (not large Churches in the modern Notion,) and ordering and disposing the Clergy as Circumstances then required. He lived till the Time of *Trajan*, about the Beginning of whose Reign he departed this Life, very aged, being in the Ninety eighth or Ninety ninth Year of his Life. There are many improbable Opinions and Conjectures about the Manner of his Death, most of which, relating to his dying a violent Death, are very frivolous and trifling: The most probable is, That he died a natural Death in a good old Age.

He was indefatigable in the Execution of his Charge, which he expressed in the mighty Care he shewed to the Souls of Men, unweariedly spending himself in the Service of the Gospel, travelling from East to West to instruct the World in the Principles of that holy Religion which he was sent to propagate, shunning no Difficulties or Dangers to redeem Men's Minds from Error and Idolatry, and reduce them from a vicious Life. He was a vigilant and courageous Champion against Hereticks, countermining their Artifices, and antidoting all against their poysonous Errors.

The last Instance of this Apostle's Care for the Good of the Church is the Writings which he left to Posterity; of which the first in Time, though placed last, is his Book of *Revelations*: Concerning which let the Reader be pleas'd to consult the *Proem* in their proper Place.

St. John wrote his Gospel after his Return from *Patmos* to *Ephesus* at the Intreaty and Solicitation of the *Asian* Bishops, and Ambassadors from several Churches: In order to which he caused them to proclaim a Fast,

to

to seek the Blessing of Heaven on so great and solemn an Undertaking; which being done he set about it. Two Things chiefly contributed to the writing of it; the one to obviate the Heresies of those Times, especially of *Ebion* and *Cerinthians*, who denied Christ's Divinity; the other, that he might supply those Passages of the Evangelical History which the rest of the sacred Writers had omitted. Besides these he wrote three Epistles; the first of which is Catholick, or general, calculated for all Times and Places, containing most excellent Rules for the Conduct of Christian Life, pressing to Holiness and Purity of Manners, and arming Men against the Insinuations of Seducers, especially the *Gnosticks*, to whom St. John had a particular Respect in this Epistle. It was universally received, and never questioned by any. The other two Epistles are but short, and directed to particular Persons; the one a Lady of honourable Quality; the other the charitable and hospitable *Gaius*, the kind Friend and courteous Entertainer of indigent Christians. These Epistles were not of old admitted into the Canon, nor are owned by the Church in *Syria* to this Day, being by many ascribed to the younger *John*, Disciple to our Apostle. But there is no just Cause to question who was the Author, since both the Doctrine, Phrase, and Design, of them do sufficiently challenge our Apostle for the Author of them.

St. John wrote his Works in *Greek*: But his Gospel was afterwards translated into *Hebrew*, and kept by the *Jews* among their secret Archives and Records in their Treasury at *Tiberias*, where a Copy of it was found by one *Joseph* a *Jew*, afterwards converted, and whom *Constantine* the Great advanced to the Honour of a Count of the Empire; who breaking open the Treasury, tho' he missed of Money, found Books beyond all Treasure, St. *Matthew's* and St. *John's* Gospels, and the Acts of the Apostles in *Hebrew*, the reading of which greatly contributed to his Conversion.

Thus much of each Evangelist in particular: That which is generally observable of the Writings of these four

four Excellent Persons is this; That the three first of them wrote the whole Story from the Birth of Christ, till after the Resurrection; but two of them more largely, St. *Matthew* and St. *Luke*; the third (St. *Mark*) more succinctly, setting down the Series of the Actions rather than the Sermons and Passages delivered by him. And though none of them agree throughout in observing the Order and Succession of Things which they relate, yet two of them do agree much more constantly than the third with either of them, viz. St. *Matthew* an Apostle and Eye-Witness, and St. *Mark* from St. *Peter*, who also was an Apostle and Eye-Witness: But the third, St. *Luke*, which wrote his Story from Collections that he had from others, and compiled it himself, hath not so exactly observed the Order wherein the Things were done, but only set down the Things themselves. And though he sometimes varied from the others in some Words or Circumstances, (as when St. *Matthew* and St. *Mark* say it was a *Maid* that spake to St. *Peter*, he reads, *another Man*, and the like,) they are so inconsiderable, and of so little Importance to the main Matters of Faith, and Doctrines of the Gospel, that they are rather Arguments to demonstrate that these Writings were not contrived by any Compact or Agreement of one with another, but each of them a-part, without consulting or knowing what the other had done; which is a Circumstance that was necessary to make their Testimonies several, and so to give them the greater Authority from the Number of them. As to the fourth Evangelist, St. *John*, his Writings seem to have been designed to these two Ends: First, To demonstrate and declare the Divinity, Eternal Pre-existence, Creation of the World, with other sublime and mysterious Things, as the other three had set down his Humanity, and cleared the Matter of his Conception and Birth of the Blessed Virgin. Secondly, To add out of his own Knowledge some remarkable Things, (especially those which tended most to the Divinity of Christ) which had been omitted by the other three: To which Purpose, he saw it necessary to set down the Story of Christ's

Christ's Passion and Resurrection as the others had done, that so he might affix those other Circumstances which he design'd to add to them.

There are some that find Fault with his Style, as being often mix'd with Barbarisms and Phrases used in an uncommon Sense, making his Writings less grateful to the Critical and Curious. But whatever there was wanting in the Politeness and Elegance of his Style was abundantly made up in the Zeal of his Temper, and the Excellency and Sublimity of his Matter; so that as *St. Basil* and *Epiphanius* assert of him, he spake and wrote like a Son of Thunder.



THE

Christianity and Reformation as the others had done.



THE HISTORY OF THE

FOUR GOSPELS.

BOOK I.

Of the Birth and Infancy of (a) Jesus Christ.



THE Time was now approaching, when the Great Creator of the World intending to recover Mankind from their fallen State, in which the Sin of their first Parents in Paradise had involv'd them, resolv'd to perform the (b) Covenant he there made with them, by sending his Son to redeem them. In

THAT (a) *Jesus Christ.* Jesus was the proper Name of the *Word made Flesh*, and given by God himself, *Matt.* 1. 21. *Luke* 1. 31. & 2. 21. Not that it was a Name strange or unusual at that Time, but more emphatically given him as Saviour of the World; the Reason of which is by the Heavenly Ambassador subjoined in *Matthew* 1. 21. *For he shall save his People from their Sins.*

Christ is a Name of Dignity, signifying

his Office as *Messiah*, or Anointed; for under the old Law Kings, Priests, and Prophets, were anointed, *1 Sam.* 10. 1. *1 King.* 1. 39. *Levit.* 8. 12. *1 King.* 19. 16. And that this was a Name peculiar to the expected *Messiah* of the *Jews*, is evident from the High-Priest's calling him *Ka'el' E'x'x'w*; That *Christ*, *Matthew* 26. 63. *Mar.* 14. 61. *Luke* 22. 67.

(b) See *Genesis* 3. 15.

In Persuance therefore of this, and for the Completion of many other Promises, which he by his Holy Prophets from the Beginning had made them, he first sends his (c) Harbinger to prepare the Way before the Saviour of the World, who was now about to make his publick Entry into it.

And to make the Fulfilling of these Prophecies more wonderful, and becoming the Hand of an Almighty Power, the Conception and Birth of John Baptist, the Fore-runner of Christ, was introduced with a stupendous Miracle: God hereby not only denoting his Omnipotence, which is not always circumscrib'd within the scanty Bounds of Nature, but at the same Time exciting the Minds of Men to an Expectance of something extraordinary from such preternatural Means.

In the Reign of *Herod*, King of *Judea*, lived a certain Priest named *Zacharias*, and his Wife *Elisabeth*; both of the Tribe of *Levi*, but by a peculiar Descent, he being of the Lot of (d) *Abiha*, which was the eighth according to the Division of *David*, and the lineally descended from the Daughters of *Aaron*. Nor was their Character inferiour to the Excellency of their Extraction, being (e) Just before God, and unblameable in their Conversation. Yet hitherto God had blessed them with no Issue, and both being far advanced in Years, they had now no Reason to hope for, or expect any. But the peculiarity of their Descent, and the Innocence of their Life, were sufficient to recommend them to the particular Care and Love of God, who, contrary to all the seeming Improbability of Nature, had determin'd to make them Instruments of his Glory, by exercising on them his Omnipotence in an extraordinary Manner.

At the Time when *Zacharias* was to officiate in his Course, and to burn Incense in the Temple, the Angel

Gabriel

- (a) *See Isa. 40. 3. Mal. 3. 1.*
 (d) *1 Chron. 24. 10.*
 (e) *Luke 1. 6.*

Gabriel appear'd to him, standing on the (f) Right-side of the Altar. The unusualness of the Sight struck *Zacharias* with Surprize and Fear, which the Angel soon dispell'd by assuring him of the Favour he and his Wife had found with God; who, notwithstanding their great Age and her Sterility, intended to bless them with a Son, whose Birth should be the Occasion of great Joy not only to them, but to many others; foretelling at the same Time the Dignity of his Office, That being from his Birth inspir'd with the Holy Ghost, he should go before the Lord in the Spirit and Power of *Elias*, to turn the Hearts of the Children of *Israel*, and make ready a People prepared for the Lord. *Zacharias*, by reason of his own and his Wife's great Age, questions the Truth of the Divine Message: But the Angel, to confirm the Authority of his Ambassy, tells the diffident Priest that he should be dumb till these Things were fulfilled; which immediately prov'd true, for when he came out of the Temple he was speechless, and continued so till the Time of his Wife's Delivery.

Zacharias's Time of Waiting being expir'd, he returns home, where soon after his Wife *Elizabeth* conceiv'd, which for five Months she concealed, not that she doubted of the Promise God had made to her by the Angel, for she well knew her Husband's Incredulity was punished with Dumbness, but to avoid the (g) Rumours which her being with Child might occasion, whom the World, by reason of her great Age, might naturally suppose to be barren.

God

(f) *Right-side*, &c. This was by the Ancients look'd upon as an Omen of Good: From whence *Bede* gives this Reason of the Angel's appearing on the Right-side of the Altar, Because, says he, he foretold the Coming of the true Priest, &c. Which carries the greater Probability with it, in that

we find in *Mark* 16. 5. the Angels who appeared to the Women, and told them of the Resurrection of Christ, (which to them were glad Tidings,) sat on the Right-side of the Sepulchre. See *Ezekiel* 10. 3.

(g) *Great*. *Luc*, *Brug*, *Marlo* *rat*. &c.

God having thus miraculously taken off from *Elisabeth* the Reproach of Barrenness in her Old-Age by her Conception of the Baptist, the Birth of the *Messiah* is usher'd into the World by no less wonderful, but rather more extraordinary Means. For a Woman generally esteem'd barren, and in Years, to bear a Child was within the Virge of Possibility; sacred History affords Instances in the Birth of *Isaac* and *Sampson*: But that a Virgin, who had never known Man, should conceive and bear a Child, exceeded all natural Reason and Credibility, and could be nothing but the Product of Divine Power. This the Almighty had (b) promised, and now most punctually perform'd; for within six Months after *Elisabeth* had conceived, the Angel *Gabriel*, who to her had been the happy Messenger of glad Tidings, is sent by God on the same Errand to a Virgin named *Mary*, a Cousin of *Elisabeth's* in *Nazareth*, a City of *Galilee*, who not long before was espoused to *Joseph*; and both of them were of the House of *David*. The Angel entering the House where she then was, (for as yet she was not brought home to her espoused Husband *Joseph*,) salutes her with the Heavenly Benediction: (i) *Hail thou that art highly in Favour with God, the Lord is with thee; blessed art thou among Women.* The Strangeness of the Sight affected her with Amazement and Surprize; which *Gabriel* soon removes by assuring her of the Grace she had found with God, who had decreed her to be the Mother of the Saviour of the World.

The Holy Virgin in Confidence of her own Virtue, having hitherto lived in a strict State of Virginity, expostulates with the Celestial Messenger the Possibility of the Cause of his Errand; which he makes clear to her, assuring her that the Holy Ghost by his Almighty Influence should cause her to conceive; and by her Cousin *Elisabeth's* miraculously being with Child in her Old-age, he convinces her of the Omnipotence of God, with whom

C

(k) no-

(b) *Isa.* 7. 14.

(i) *Luke* 1. 28.

(k) nothing was impossible. The Blessed Virgin humbly acquiesces to the Reasons of the Divine Visiter: Upon which he leaves her, and she with eager Hast repairs to *Hebron*, where her Cousin *Elisabeth* dwelt, not out of any Distrust of the Angel's Report, but that she might not neglect the Opportunity of Increasing her Faith, which God had so miraculously offer'd, and the Angel had dictated to her. Being arrived at *Zacharias's* House, she had no sooner saluted *Elisabeth*, but the Babe sprang for Joy; not the Motion usual in Children's quickening, for that Time was now past, *Elisabeth* being in the sixth Month of her Time, but a Motion preternatural, as adapt to such Divine Operations.

In this Visit and Salutation of the Virgin *Mary* to *Elisabeth*, we may see a most exact Harmony, and which can no where be found or expected, but in such prodigious Transactions. *Elisabeth* had no sooner received the Blessed Virgin's Compliment, but, being influenc'd by the Holy Ghost, in return accosts her with the very Words the Angel *Gabriel* had saluted her in, *Blessed art thou among Women*; and as if she had been acquainted with the whole Conversation between the Angel and her Virgin Cousin, she fore-sheweth her being with Child of the *Messiah*, and calls her the (l) Mother of her Lord.

This was a most complete and demonstrable Confirmation of all that the Angel had foretold her, and to the Knowledge of which *Elisabeth* could no Way come but by Divine Inspiration; which so transports the Blessed Virgin, that in a Heavenly Extasy she glorifies God, by recollecting his Mercies and the Promises he had made his People *Israel*, and which by making her the Blessed Instrument, he was now about to fulfil.

Having

(k) *Nothing*. The vulgar *Latin* sometimes a *Thing*, sometimes a *Reason*, &c. we must necessarily determine its Signification according to the Matter which is spoken of.
 (l) *Luke* i. 43.

ST LUKE CHAP. I.

Mary enters y^e house of Zacharias and saluted Elizabeth.



ST LUKE 1 Verse 41.

And it came to pass that when Elizabeth heard the salutation of Mary, the babe leaped in her womb: etc.

S^T LUKE CHAP. I.
The Circumcision of the son of Zacharias.



S^T LUKE 1. Verse 63.

*And he asked for a writing Table, &
wrote, saying, his name is John. And
they marvelled all.*

S^t John Bapt.

19.

Having tarried about three Months with her Cousin, she returns home; soon after which *Elisabeth*, according to the Time foretold her, was delivered of a Son, whom on the eighth Day at his Circumcision, to the Amazement of their Friends and Kindred, the Father named *John*, though none of their Family bore that Name before. Hereupon good old *Zachary*, seeing the Finger of God so manifestly appear according to the Predictions relating to his Family, burst into a holy Rapture; the same Power that at first had miraculously tied up his Tongue, did now as wonderfully let it loose, to give Praise to the Almighty God that had wrought such Prodigies among them.

And now the Time was at Hand, when the great Joy that the Birth of the Baptist had occasion'd should be augmented by the more miraculous Birth of the Saviour of Mankind, which was to be the perfect Completion of what the Angel *Gabriel* had promised to both their Mothers. The Holy Virgin therefore being returned from *Hebron* to *Nazareth*, *Joseph* prepares to consummate his Marriage with his espoused Wife; when to his great Amazement she was big with Child. Though the seeming Disappointment deeply affected him, yet, being of a (m) gentle Disposition, he was unwilling to expose the Honour of the Family, which he mistakenly thought she

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had

(m) *Gentle or Merciful, &c.* This in our Translation is render'd *Just*, *Matt. 1. 19.* When we meet with equivocal Terms, we must take them in the Sense which comes nearest to the Design of the Subject that is treated of. This Rule has not been so strictly observed by our Translators as it ought, as in these Notes we shall frequently shew, particularly here, where the Versions express the Character that is given to *Joseph*, and other good Men, by the Word *Just*, *Matt. 1. 19. Acts 10. 22.* The Term in the Original has that Signification; but it is also certain, that the Words which signify *Just* and *Justice* in the

Hebrew, do likewise often signify *Merciful* and *Mercy*. The Design therefore of the Author, who employs them, determines their Signification. It cannot then be said that *St. Matthew* design'd to represent *Joseph* as a Man that observed the most exact Rules of Justice, since upon that Occasion, according to the Law, instead of putting the Blessed Virgin away, he should have made her a publick Example, and had her stoned to Death, *Deut. 22. 23.* The Word therefore should not have been render'd by that of *Just*, but by that of *Human* or *Merciful*, as *St. Chrysostom* has remark'd.

had stain'd, or her to inevitable Death, according to the Sentence of the Law: And therefore the better to conceal the Disgrace of the Family, as he thought, he resolves to divorce her privately. But whilst he labour'd under these anxious Deliberations an Angel of God appears to him in a Dream, and with this comfortable Message dispels his uneasy Cares: *Fear not, Joseph, thou Son of David, to take Mary thy Wife; for she is innocent, and that which she has conceived is of the Holy Ghost, by the Virtue and Power of the most High: And she shall bring forth a Son, whose Name is by the heavenly Decree to be called Jesus, who shall free Mankind from the Slavery of Sin and Death.* Joseph awaking acknowledges the Heavenly Vision; and in Obedience to the Divine Command takes the sacred Virgin home, with whom to outward Appearance he lived in Conjugal Love, tho' he knew her not (n) till she was delivered of her [* *First-born Son*; which

(n) Till, Matt. 1. 25. That is, he never knew her. The Word Till implying as if he knew her after the Birth of Jesus, is of no Force to the contrary, as may appear in 1 Samuel 15. 35. where it is said, Samuel saw Saul no more untill the Day of his Death, &c. that is, He never saw him more; the Word Till having no Relation to the Time after, but before the Birth. This, it is likely, might occasion that Error of supposing James and Joset, and Simon and Jude, to be the Brethren of our Lord, born of Mary after the Birth of our Saviour; for it is plain they were his first Cousins. See Ezek. 44. v. 2.

* The Word *First-born* is ambiguous: For, 1st, sometimes it signifies *One that is first born*, without Respect to any following Children, as when Christ is called the *First-born* of Mary in Matt. 1. 25. 2^{dly}, Sometimes it signifies the *Eldest* of two or more Brethren, as when the Scripture calls Eliab the *First-born* of Jesse, 1 Sam. 17. 13. 3^{dly}, This Word is

taken figuratively to signify *those we love dearly*, because Parents very often love their *First-born* best; as is plain in the Example of Isaac with respect to Esau, and of Joseph to Manassah: And God himself calls the *Israelites* his *First-born* in several Places of Scripture, which, to avoid Ambiguity, ought to be translated, *That God did give to the Israelites Marks of the most tender Affection.* 4^{thly}, The *First born* in Scripture-Language signifies that which is most remarkable either for Greatness or Excellency, or Meanness and Want; as when God calls the *Ephraimites* his *First-born*, and when Moses prophesies of the Tribe of Joseph, *That his Glory should be like the Firstlings of his Bullocks*, that is, equal in Strength to the strongest of those Animals. So God promises to David, or Solomon, to make him the *First-born* of the *Kings of the Earth*; whereas, in respect to their Birth, both were younger Brothers, of their Family. On the contrary, when the Scripture speaks of *extream Misery* or Want, it

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3.
ST LUKE CHAP. II.
Christ's Nativity.



ST LUKE 2. Verse 7.

*She brought forth her first born Son, and
wrapped him in swaddling clothes, and laid
him in a manger, because there was no room*

Epiphany. Pl. i. th

21.

which soon after came to pass in as wonderful Manner as had been predicted.

In the Time of *Augustus Caesar* a (o) Decree was issued forth to take an Account of the Estates of all Countries and People subject to the *Roman Empire*; and *Cyrenius* being Governor of *Syria*, (under which Province *Palestine* was,) he was to (p) enroll that Part of the Empire. Whereupon every one repairs to his own City to have his Name taken, and his Goods rated, that the Emperor might know the Wealth of every Country, City, and Family. In this critical Juncture it was that *Mary*, the espoused Wife of *Joseph*, though very near her Time, was obliged to accompany her Husband *Joseph* to *Bethlehem* to be enrolled; where, by the singular Appointment of God, the Sacred Virgin brought forth her First-born in a Stable, the vilest Part of the Inn, and most remote from Help at such a Time; which undoubtedly did very much enhance the Miracle, her Delivery being

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it expresses them by the *First-born of the Dead*, and the *First-born of the Poor*, that is to say, Persons expos'd to the most cruel Death, and to the highest Poverty, as the *Jews*, who understand their own Language better than we, do acknowledge.

Therefore when this Expression is used in the *New-Testament*, it ought to be reduced to its proper Signification to remove its Ambiguity. This Method would have prevented many Errors. For Example: If instead of calling our Saviour the *First born Son of Mary*, they had called him her Son, *St. Jerom* had not been so much put to it to answer *Helvidius*, who from this Phrase took occasion to maintain that the Virgin had other Children besides our Saviour, and *Helvidius* had had no Followers. If instead of calling our Saviour the *First-born of many Brethren*, *Rom. 8. 29.* the *First-born of all the Creatures*, *Col. 1. 15.* and the *First born of God*, *Heb. 1. 6.* they had translated, That he is the most *August* or most *Glorious*

of many Brethren, the most Excellent or the most Favoured of all Creatures, the most dearly Beloved Son of God, *Arius* and his Followers had never imagin'd that Christ was the First of all the Creatures, and the Church had been free from all the Disorders into which it fell upon this Account. If when he is called in the Original the *First-begotten of the Dead*, *Rev. 1. 15.* they had render'd that he is the Sovereign or the most Illustrious of the Dead, there would be no need of such long Commentaries upon this Expression, as the most learned Divines do acknowledge. See the Note at the Letter (n).

(o) *Luke 2. 1.*
(p) *Enroll.* This was not an Exacting of Tribute or Taxation, but a Setting down or Enrolling every Person according to their Family and Estate: According to which the *Vulgar Latin* expresses ἀπογραφὰς by *Proferri*, *Luke 1. v. 3.* they went to tell what they were worth, which was in order to be taxed.

as wonderful as her (q) Conception; no natural Husband contributing to one, any more than the Midwife did to the other.

Though the Birth of our Saviour, in all outward Appearance, was in the most mean and abject Manner, and seemingly unbecoming the Majesty of Heaven; yet there were several extraordinary Circumstances and Occurrences then attending it which plainly bespoke him the Son of God. He was no sooner born but a Messenger of Heaven proclaimed it to the World, and in the Field of *Bethlehem* astonished and rejoiced the (r) Shepherds with the happy News of the Birth of (s) Christ the Lord, born in the City of *David*, directing them to the Place where he was laid; and immediately after the Celestial Choir welcome him into the World with this harmonious Serenade, *Glory be to God on high, Peace in Earth, and Good-will towards Men.*

The Shepherds filled with Joy and Wonder at this strange and glorious Sight, hasten to *Bethlehem* to see the Truth of these Things; where they no sooner arrive but they see the Virgin Mother, and *Joseph* the supposed Father, attending the God-like Babe in the Manger, whom in humble Reverence they adore, and in awful Silence admire the Goodness of God; and, when they had gratified their glad Eyes with these miraculous Transactions, joyfully disperse the News in most amazing Circumstances among

(q) *Conception.* It was always the Opinion of the Church, (saith Bishop Taylor) from the Days of *Gregory Nazianzen*, and untill now piously observed, That as there was no Sin in the Conception, so neither had the Virgin Pains in the Production: For to her alone the Punishment of *Eve* did not extend, That in Sorrow she should bring forth. And therefore where nothing of Sin was an Ingredient, there Misery could not co-habit.

(r) *Shepherds.* The Angel's Moral in the Circumstance of his Address

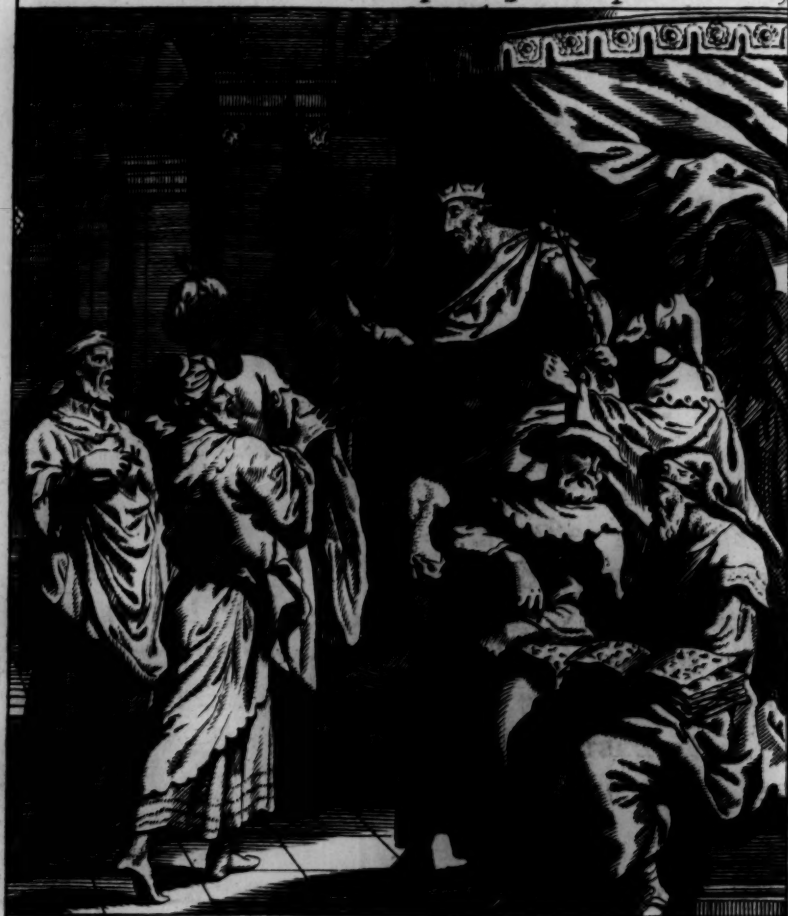
to the poor Shepherds of *Bethlehem* is, That none are fit to come to Christ but those who are poor in Spirit, Despisers of the World, and simple in their Hearts without secular Design or Craft; and therefore the Angel did not apply to *Herod*, nor to the Scribes and Pharisees, whose Ambition had Ends contrary to the Simplicity and Poverty of the Birth of Jesus.

(s) *Luke 2. 11, & 14.* See the Note above on the Word *Nothing*, Page 18.



ST MATTHEW CHAP. II.

Then Herod when he had privily call'd y^e wise men,



ST MATTHEW 2. Verse 7. 8.

*Enquired of them diligently what time the
star appeared. And he sent them to Bethle-
hem, and said, go, and search diligently etc.*

among their Neighbours, which alike affected all that heard them.

Seven Days being expired after the Birth of our Saviour, he is circumcised on the eighth Day, as the Law appointed, and named *Jesus*, which Name was foretold his Mother before he was conceived; and therefore it was not to be look'd upon as a Name given him by human Opinion or Intention, or the Will of his Parents, but by divine Authority, he being long before decreed to be the Saviour of the World, which this Name implies.

Though the People in the Place of his Birth seem'd to take little Notice of him, and that hitherto none but poor Shepherds by the Revelation of Heaven had paid any Acknowledgment to him, yet to denote his high Birth, and to witness his Divinity, a (*) Star appeared in the East, which mov'd the Curiosity of three (v) Wise Men to travel to *Jerusalem* to worship him. This soon

C. 4. alarmed

(*) *Star*. This Word signifies an extraordinary Star appearing in the Heaven, observed by the *Magi* to differ from the ordinary Stars, and some Way interpreted to them to be the Index or Finger to point out this miraculous Birth.

(v) *Wise Men*. The *Greek* Word *Magoi* signifies not only those we commonly call Magicians; i. e. Sorcerers, but also Philosophers, Divines, &c. learned Men, Students of the Liberal Sciences, especially of Astronomy, without any ill Character upon them. These were then famous among the *Persians*, and were then both their Kings and Priests, and so among other Nations also, but especially the *Eastern*. The Time of these Wise Mens coming is not distinctly known, but may from Circumstances be concluded not to be the twelfth Day from the Nativity; for St. *Matthew* 2. 13. says, That after the Wise Mens Departure the Angel appeared to *Joseph*, and dispatched them into *Egypt*, which

could not be before *Mary's* Purification; for then St. *Luke* says, 2. 22. they went up to *Jerusalem*, which cannot be supposed after their going into *Egypt*, nor betwixt the Departure of the *Magi* and their going thither, for that had been to throw themselves into *Herod's* Hands at *Jerusalem*, which they were commanded to avoid by going into *Egypt*. From *Jerusalem* therefore they return'd to *Bethlehem*, and dwell there till the Coming and Departure of the *Magi*. And therefore the Tradition, which makes the *Epiphany* the twelfth Day from the Day of the Nativity, may mean it of that Time Twelve-Month; according to which it is, that, upon exact enquiring the Time of the Star's appearing, *Herod*, *Matt.* 2. 16. appoints the killing of all Children from two Years old, and under; which probably he would not have done, if they had told him that the Star appeared but few Days before.

the High Priest, and

alarms (w) *Herod*; whose Title hanging but loose about him, immediately affects him with Jealousy, and puts him upon inquiring further into the Matter. To be further satisfied in it, he calls a Synod of the Chief Priests and Scribes, and demands of them where Christ should be born; who tell him at *Bethlehem* in *Judea*, according to what the Prophet *Micah*, Ch. 5. v. 2. had foretold, *And thou Bethlehem, which art Part of the Portion of Land assigned to the Tribe of Judah, though thou wert one of the least Cities of Judah, yet now art thou the most honourable; for in thee shall be born a Ruler, who shall govern my People Israel.*

This was so far from giving *Herod* any Satisfaction, that it rather inflam'd and increased his Jealousy, which Fox-like he conceals; for calling for the Wise Men privately, he examines them strictly about the Appearance of the Star, and pretends to send them to *Bethlehem* in Quest of the Child, that when they had discovered where he was, they should intimate the same to him, that he might come and pay Adoration to him. But God disappoints *Herod's* insidious Treachery. The Wise Men make to *Bethlehem*, the Star which they had before seen in the East being their Guide, which went before them till they came to the Place where the Son of God resided. Into whose Presence being introduc'd, they pay him the most solemn Adoration and Reverence, and present him with the richest Product of their Country, Gold, Frankincense, and Myrrh.

The Wise Men having perform'd their Congratulatory Embassy in this solemn Manner, prepare to return to *Jerusalem*, to acquaint *Herod* with the happy Discovery they

(w) *Herod*. Having by Fraud usurp'd the Kingdom of *Judea*, he endeavours to maintain his ill-gotten Title by the Murder of the lawful Heirs. The first of which was *Hircanus* the High-Priest. Secondly, *Aristobulus*, Nephew of *Hircanus*, and High-Priest. Thirdly, *Mariamne* his Wife, and Daughter of *Hircanus*.

Fourthly, *Alexandra*, the Mother of *Mariamne*. Fifthly, *Alexander* and *Aristobulus*, his Sons by *Mariamne*. 6. *Antipater*, his Son by another Wife. These were his wicked Reasons for murdering the Innocents, among whom he hop'd Christ would have fallen, who now seem'd his only surviving Competitor.

THE HISTORY OF THE
 MARTYR CHAP. II.



THE HISTORY OF THE
 MARTYR CHAP. II.

ST MATTHEW CHAP. II.
The Wisemen are warn'd of GOD in a Dream.



ST MATTHEW 2. Verse 12.
*And being warned of God in a dream that
 they should not return to Herod, they de-
 parted into their own country another way.*

they had made: But God, whose infinite Wisdom and all-searching Eye foresaw the Wickedness and Insincerity of *Herod*, who had no other Design by sending these three Wise Men to find out the Babe, but to destroy him, in a Vision admonishes them not to acquaint *Herod* with what they had seen, but to return home to their Country another Way.

After the Circumcision of the Holy Infant, the next Ceremonies to be performed, according to the Custom of the Law, were the Purification of the Virgin-Mother, and the Presentation of her First-born, which Solemnities were to be performed forty Days after the Nativity publicly in the Temple, by reason of the Offering to be made there; which in Pursuance of the Law is done, the Holy Virgin humbly submitting to the Law, which injoin'd Women in general to purify themselves, though she had no need of it, her Blessed Son, who was Purity it self, having submitted himself to that of Circumcision. After so divine and miraculous a Birth, which render'd her more pure, she went to the Temple with the Sacred Infant to present him to the Lord, who in a wonderful Manner still continues to evince to the World his sending his Son to redeem it: For in the great Concourse of People that attended the Ceremonies there appeared two Persons eminent for Piety and good Living, who, being urg'd by the divine Impulse of the Spirit, came to give illustrious Testimony of their Saviour. *Simeon*, a Man just before God, and who waited for the Consolation of *Israel*, having God's Promise that he should not depart this Life before he had seen the Lord's Anointed, when through the Light of his Faith he had discovered this God hid under the Meanness of human Infancy, and saw thus accomplish'd the Promise which God had made him, transported with an holy Joy, takes the Blessed Infant in his Arms, and in a heavenly Extasy sings his *Nunc dimittis*, praising God for the Completion of his Promises, in letting him live to see the Saviour of the World before he quitted it. And whilst the Holy Virgin and the rest of this pious Assembly joyfully admired at what

this good old Man spake, an Holy and Reverend Widow, named *Anna*, came likewise into the Temple, and added her publick Praises and Acknowledgment to those which good old *Simon* had already given our Saviour. Her exemplary Life gave Authority to what she said; for after seven Years Marriage she had past all the rest of her Life to her Eighty fourth Year in Acts of Piety and Devotion, praying and fasting continually, and constantly frequenting the Temple at the accustomed Hours of performing those Duties. The Eminency of her Character made a deep Impression on all that heard her affirming this Holy Infant to be the *Messias*, sent into the World for the Redemption of *Israel*.

These Ceremonies thus performed in the Temple at *Jerusalem*, they return home to *Bethlehem*, where they dwell till after the Coming and Departure of the Wise Men in all seeming Security, nursing the Holy Babe, not in the least suspecting the wicked Designs or Attempts of any Enemy. But the Eye of Providence was more watchful: God, who knew the Insincerity of *Herod's* Heart, resolves to disappoint him, and sends an Angel to *Joseph* to warn him of the approaching Danger that threaten'd the Blessed Innocent, tells him of *Herod's* intended Cruelty to destroy the Child, commands him to retire into *Egypt* with him and his Mother, and to remain there till he should direct him further. *Joseph*, who before this had been acquainted with the Divine Visitation, disputes not the Celestial Message, but in a dutiful Obedience to God, and Fear for his sacred Charge, immediately prepares for their Escape; and taking the Advantage of the Night to prevent Discovery, travels to *Egypt*, where these Holy Pilgrims remain secure under the Protection of Heaven.

Herod having long and impatiently expected the Return of the Wise Men, at last finds himself deluded by them: To revenge which Disappointment he impiously resolves to gratify and secure himself another Way, intending such a Scene of Blood as he vainly thought Providence should not be able to prevent, but inevitably determine

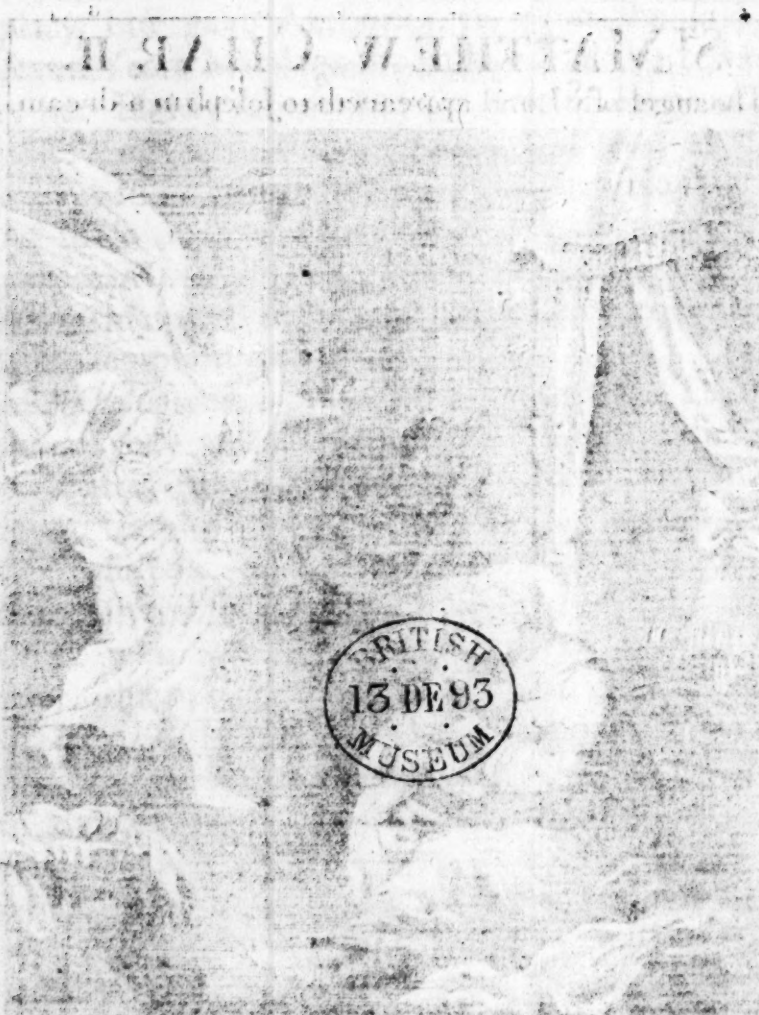
ST MATTHEW CHAP. II.
The angel of ^e Lord appeareth to Joseph in a dream.



ST MATTHEW 2. Verse 13.
*Saying, arise, take the young child & his
mother, and flee into Egypt, and be thou there
until I bring thee word; for Herod will seek
the young child to destroy him.*

Innocents day.

26.



BRITISH
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MUSEUM

ST. MARTIN'S
The following is a list of the
manuscripts in the collection
of the British Museum
which are now in the
possession of the
British Museum

determine this young King's Reign, whom his Jealousy suggested was come to supplant him in his ill-gotten Dominion. No less than a general (x) Massacre of all the Male Children in *Bethlehem*, and the Country around, to two Years old will glut this Monster's Cruelty, thinking it impossible in so universal a Slaughter that any could escape his Vultur-Claws. Thus he resolv'd, but Heaven had otherwise decreed; for by this Time the intended Prey was out of his Reach, and safe under the Wings of Providence.

Herod is not long in putting his Bloody Resolution in Practice: Guilt and Malice soon furnishing him with Instruments suitable to his cruel Purpose, whom he disperses in all Parts to execute his bloody Commands, and without Pity or Distinction murder all the Male Children not above two Years old. Then was wofully verified the Prophecy of *Jeremy*, Ch. 31. v. 15, (y) *Rachel weeping for her Children, and would not be comforted.* The Shrieks of tender Mothers for their mangled Babies, and the Groans of expiring Infants fill the Skies: Death and remediless Despair rage in every Place, and the Surface of the Earth is crimson'd with innocent Blood.

During these bloody Transactions God had provided a Sanctuary in *Egypt* for the holy Child Jesus, a Chain of (z) Prophecies

(x) This Execution was in the Beginning of the second Year after Christ's Nativity, as in all Probability we may guess; not at the two Years End, as some suppose. The Number of Children slain at this Time is said to be 14000.

(y) This Part of *Jeremy's* Prophecy was spoken figuratively of the Captivity of *Babylon*, and the Slaughter at *Jerusalem*, long after *Rachel's* Death, who is here, though long before dead, said to lament; and so also it hath here a second Completion in this Slaughter of the Infants, and *Rachel*, the Mother of *Benjamin*, of which Tribe, with that of *Judah*, the Jews were chiefly compos'd, is like-

wise here figuratively brought in lamenting the Slaughter, as of her Children, and that the more because she was buried there, *Gen. 35. 19.*

(z) *St. Matthew*, Ch. 2. v. 15. alludes to that Speech of *Hosea* 11. 1. *Out of Egypt have I called my Son:* Which had one Accomplishment in the People of *Israel's* being carried into, and fetch'd out of *Egypt*, and was now again fulfilled in this true promised Seed of *Abraham*, that is, in Christ, (of whom *Israel*, called God's First-born, was a Type,) and in him, now that he was a Child, as it was said in *Hosea*. And to this Purpose it may be consider'd, how fitly *Joseph* was a Type of Christ,

phesies exactly concurring in every minute Particular, as had been foretold some Centuries before, and most agreeably and properly accommodated to the Person of our Saviour, of whom several in the Old-Testament had been Types.

The Holy Pilgrims having tarried near seven Years (as it is commonly believ'd) in *Egypt*, *Joseph* is assured by an Angel of the Death of *Herod*, and commanded to return to the Land of *Israel* with his Holy Charge. He readily obeys the Heavenly Vision, and returns; but hearing that *Archelaus* succeeded his Father in *Judea*, and fearing that the Cruelty and Ambition of *Herod* might be hereditary, or intail'd upon the Son; and besides, being warned of God in a Dream to turn aside into the Parts of *Galilee*, (which was of a distinct Jurisdiction, govern'd indeed by one of *Herod's* Sons, but not by *Archelaus*,) he diverted thither: And there this Holy Family remained in the City of *Nazareth*.

From their Return out of *Egypt* to *Judea*, and their Habitation in *Nazareth*, till the Blessed Child *Jesus* was twelve Years of Age, we have nothing transmitted to us out of any authentick Record, but that they went to *Jerusalem* every Year at the Feast of the Passover, which Opportunities of Religion, and publick Address to God in the Rites of Festivals and Solemnities of the Temple, they had been denied during their Peregrination in *Egypt*. But being return'd to their own Country, they again enjoy the Blessings of those holy Societies and Employments, of which they had been so long depriv'd. At the Feast therefore of the Passover, when *Jesus* was twelve Years old,

as he is represented to us in the History of his Flight into, and Return from *Egypt*: For as *Joseph* was by his Brethren sold into *Egypt*, so is *Christ* by the Persecution of *Herod* driven thither: As *Joseph* was separated from his Brethren, and cast out from among them, so was *Christ* for Fear of *Archelaus* separated from his own Tribe of *Judah*, and constrained to

dwell in *Nazareth* of *Galilee*, whose Name may denote that Flight or Separation; and may likewise signify an afflicted humbled Person, which may be applicable to *Christ's* being brought up in *Nazareth*, a vile Place: (*Can any Good come out of Nazareth?*) And so a special Part of *Christ's* Humiliation to live there.

old, and was in the Holy City, attending upon the Paschal Rites and Solemn Sacrifices of the Law, his Parents having fulfill'd their Days of Festivity, went homeward, supposing the Child had been in the Caravan among his Friends, and so they travell'd for the Space of a whole Day's Journey; but when they sought him among their Kinsfolk and Acquaintance, and found him not, they returned to *Jerusalem* full of Fears and Sorrow. Who can express the uneasy Apprehensions and sad Tremblings of Heart which then throng'd about the Holy Virgin Mother, who was in Pain not only for the Loss of the Joy of her Family, but the Hopes of all the World? What did not uneasy Care at that Time suggest to her upon the Apprehension of a Loss so vastly considerable? Possibly an Angel might have carried him she knew not whither; or it may be the Son of *Herod* might have gotten the Prey which his cruel Father had missed. Whilst she had spent some Time under these Anxieties of Mind in her sad and holy Pursuit of her lost Jewel, despairing of the prosperous Event of any human Diligence, she made her Address to God, the only Relief and Succour of distressed Minds, and entering into the Temple to pray, God, that knew her Desires, prevented her with the Blessings of his Goodness, and there her Sorrow was changed into Joy and Wonder; for there she found her Holy Son sitting in the midst of the Doctors, both hearing them, and asking them Questions. The bare Sight of him soon obliterates their Care and Grief: But the glad Parents receive this Addition to their Joy, they find him illustrated with a Miracle; for when they saw him, they were amazed, and so were all that heard him, at his Understanding and Answer, beyond his Education and Experience, beyond his Years, and even the common Abilities and Capacities of the best Men, discoursing and disputing with the Learned up to the Height and Power of a Prophet, with the Brightness of an Angel, and the Infallibility of Inspiration it self.

The Virgin Mother, though over-joy'd at the Sight of her lost Jewel, could not forbear expressing a gentle Correction

reption to him for the great Fright he had put her in, saying, Son, why hast thou dealt thus with us? Which he modestly excuses by giving this Account of himself; *Why should ye seek me? Knew ye not that I must be about my (a) Father's Business?* These Things Joseph and the rest understood not, but Mary laid them up in her Heart, well knowing it was Part of his Employment, and his Father's Business to be in his House, where she had found him.

Being thus happily found by his Parents, he return'd with them to Nazareth, and was subject to them, where he lived in all Holiness and Humility, submitting to an Employment or Trade, which he undertook in Obedience to his supposed Father, and for the Support of that Holy Family, which was dear in the Eyes of God, though not splendid in the Opulency of a free and indulgent Fortune. He wrought in the Trade of a Carpenter; and when Joseph died, which happen'd before the Manifestation of Jesus unto Israel, he wrought alone, and was no more call'd the Carpenter's Son, but the Carpenter. Is not this the Carpenter, the Son of Mary? said his offended Countrymen, *Mark 6. 3.* And in this Condition did the Blessed Jesus abide till he was thirty Years old; for he that came to fulfil the Law would not suffer one Tittle of it to pass unaccomplish'd; for by the Law of the Nation, and Custom of the Religion, no Priest was to officiate, or Prophet to preach, before he was thirty Years of Age.

(a) *Father's Business.* The Greek *House*; so that it seems to refer to the Place where they found him, that is, in the Temple.

BOOK II.

Christ's Man's-Estate.

Notwithstanding the mighty Draught of innocent Blood cruel *Herod* had drank in *Bethlehem*, his Blood-thirsty Soul is not yet satiated, but seeks for more in the adjacent Parts: He hunts the Country round to glut his Cruelty, searching the highest Hills as well as the lowest Vales. But Providence, still watching over her own, timely withdrew *John* the Forerunner of the Saviour of the World from his rapacious Fury. *Elisabeth* hearing of the sad Havock *Herod's* Barbarity had made among the Infants in *Bethlehem*, thought her Holy Babe not secure among the Hills, but flies with him into the Wilderness, there in the desert Places and secret Recesses to conceal him from the cruel Tyrant's Rage, where she attended him with as much Care and Tenderness as the Affections and Fears of a Parent could express in those barren Solitudes. The Child was about eighteen Months old when his Mother first fled with him to Sanctuary; but after forty Days she died; and his Father *Zachary*, at the Time of his (b) Ministration, which happen'd about

(b) *Ministration*. Every Rank or Course of Priests served weekly in the Temple by Turn; which Course falling out by Lot, they did by Lot determine each particular Priest's Service, namely, who should burn Incense, who should slay the Beasts, who lay them on the Altar, who dress the Lamps, &c. *Zacharias* was of the Tribe of *Abia*, *Luke* 1. 5. that is, of the eighth Course, and his Lot was to burn Incense, *Luke* 1. 9. As to the Death of *Zachary*, the Father of *John* Baptist, it is the Opinion of *St. Chrysostom*, *Peter Martyr*, *Tertulian*, and others, that it was he that

the Altar, because he refused to betray his Son to him; especially *Tertullian*, who reports it, with this Circumstance, That the Blood of *Zachary* had so besmear'd the Stones of the Pavement where he was sacrificed, that no Art or Industry could wash it out, the Dye and Tincture being both indelible: As if, because God did intend to exact of that Nation all the Blood of the Righteous from *Abel* to *Zachary*, who was the last of the Martyrs of the Synagogue, he would leave a Character of their Guilt in their Eyes to upbraid their Infidelity and Cruelty.

about this Time, was killed in the Court of the Temple, *Herod* resolving to revenge the Disappointment of murdering the Son on the Father: So that the Child was exposed to all the Dangers and Infelicities of an Orphan in a Place of Solitariness and Discomfort, and in a Time when a bloody Tyrant endeavoured his Destruction. But when his Father and Mother were taken from him, the Lord took him up: For, according to the Tradition of the *Greeks*, God deputed an Angel to be his Nourisher and Guardian, as he had formerly done to *Ishmael*, who dwelt in the Wilderness, and to *Elias* when he fled from the Rage of *Ahab*; so to this Child, who came in the Spirit and Power of *Elias*, to demonstrate that there can be no Want where God undertakes the Care and Provision.

The Entertainment that *St. John's* Providore-Angel gave him was such as the Wilderness did afford, and such as might dispose him to an austere Life; where he spent his Time in Contemplation and Prayer, eating Locusts and wild Honey, and cloathed not with soft, but a hairy Garment and a leathern Girdle, till the Time of his publick Appearance; which was in the fifteenth Year of *Tiberius* the Emperor, *Pontius Pilate* being Governor of *Judea* when the Word of God came to *John* in the Wilderness, from whence he departed, and went into all the Country about, preaching the Baptism of Repentance for the Remission of Sins.

St. John, according to the Prophecies of him, and the Designation of his Person by the Holy Ghost, was the Forerunner of Christ, sent to prepare the Way for him, and to dispose the People for the Reception of him: And therefore it was necessary he should in his Person appear eminent for Sanctity, and extraordinarily great in all the Occurrences and Circumstances of his Life, so as he might gain Credit to the Testimony he was to give concerning his Lord the Saviour of the World. And this the Baptist's Character most exactly answer'd; for at his quitting the solitary Retirements of the Desert he seem'd what indeed he was, a rare and excellent Personage.

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The Contempt of the World, which he bore about him, his mortified Countenance and Deportment, his austere and eremetical Life, and his excellent Zeal and Spirit in preaching, created so great an Opinion of him among the People, that all held him for a Prophet, especially when by his Baptism he added a greater Solemnity to his Office. By this he so prevail'd, that he made fit Preparation for the Lord's appearing. And now it was that Multitudes throng'd from all Parts to hear the joyful News of Salvation from the Mouth of the Baptist: Cities and Towns are deserted and unpeopled, whilst the spacious Fields are crowded with their Inhabitants. *Jerusalem, Judea,* and all the Country about *Jordan*, press in to hear his Doctrine, which he delivers with such Force and Energy, severely reprehending the Pharisees and Sadduces, exhorting the People to Works of Mercy, the Publicans to decline Oppression, and to do Justice, the Soldiers to abstain from Plunder and Violence, and publishing that he was not the CHRIST, that he only baptized with Water, but that the *Messias* should baptize with the Holy Ghost, and with Fire; and finally, denouncing Judgment and great Severities to all the World, if impenitent, even Abscission and Fire unquenchable, he prevails with them to confess their Sins, and be baptized. And this was the joyful Dawn of the Gospel, to which St. *John* Baptist was like the Morning-Star, foretelling the Approach of the Sun of Righteousness, who was just coming to enlighten the World with his Presence.

The full Time being come, Jesus took Leave of his Mother and his Trade to begin his Heavenly Father's Work, and take upon him the Prophetical Office, in order to the Redemption of the World. Now whilst St. *John* was baptizing the People in the River *Jordan*, Jesus came to him to be baptized of him: But the Baptist, who had never seen his Face before, nor met him till now, being by the Holy Ghost inspired with a discerning Spirit, at his first Arrival knew him, and paid him Reverence; for when Jesus desired to be baptized, *John* forbade him, saying, *I have need to be baptized of thee,*

and comest thou to me? John wonder'd why the *Messias*, the Lamb of God, pure and without Spot, who needed not the Cleanings of Repentance, or the Washings of Baptism, should demand it, and of him a Sinner, and his Servant. But though he was no Sinner himself, yet was he made Sin for us; and therefore it was proper enough for him to perform the Sacrament of Sinners, who was to undergo the Shame and Punishment of Sin for them. Accordingly therefore the Holy Jesus, who came, as himself owns in his Answer to the Baptist's Question, to fulfil all Righteousness, would receive that Rite which his Father had instituted in order to the Manifestation of his Son.

John having by the Impulse of the Holy Spirit already distinguish'd the Saviour of the World, who offer'd himself to be baptized among the vast Crowds of People who came to the Banks of *Jordan* for that End, after a short Expostulation with him of his own Unworthiness, who ought rather to receive the Honour and Blessing of Baptism from his Saviour, than his Saviour from him, no longer disputes his Lord's Commands, but baptizes him. The Holy Baptist having perform'd his Ministry, the Heavens were open'd, and the Air being cleared by an unusual and glorious Light, the Holy Ghost in the Manner of a (a) Dove alighted upon his sacred Head, and God the Father gave a Voice from Heaven, saying, *Thou art my beloved Son, in whom I am well pleased.* This was the Inauguration and Proclaiming of the *Messias*, when he was about to begin to take upon him the Office of the great Prophet of the new Covenant. And this was the greatest Meeting that ever was upon Earth, where the whole

(2) *Dove.* As soon as Jesus was baptized, and come out of the Water, he fell down on his Knees in Prayer to his Father, *Luke 3. 21.* and whilst he was praying the Heavens in a very remarkable manner parted asunder visibly before Christ, and the Spirit of God descended upon him as a Dove descends or alights upon any Thing; not in the Shape of a Dove, but a Body of Light came down, and alighted upon him. And though St. *Luke* says in a bodily Shape, yet he does not say the bodily Shape of a Dove; but that this Body of Light, which fell on our Saviour as he was praying, fell after the Manner and Motion of a Dove.

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ST MATTHEW CHAP. IV.

CHRIST fasteth, is tempted, and overcometh.



ST MATTHEW 4. Verse 3.

When the tempter came to JESUS, he said, If thou be the Son of GOD, command that these stones be made bread.

whole Myſtery of the Trinity was open'd, and ſhewn, as much as human Apprehenſion was capable of: The firſt Perſon, God the Father, kept his State in Heaven, giving Teſtimony to his Holy Son, and appeared only in a Voice, without any viſible Representment: The ſecond Perſon in the Veil of Humanity: And the third deſcending in a glorious Body of Light with the Motion of a Dove. Thus was manifeſted to *Iſrael* the Bleſſed Saviour of the World by Baptiſm, to which by his Submiſſion he gave his Sanction, and to all who ſhould be rightly baptized the Kingdom of Heaven ſhould be opened, as was miraculoſly done in this Ceremony.

As ſoon as Jeſus was baptized, had open'd the Heavens, which hitherto never had been open'd to Man, and was declared to be the Son of God, that he might give ſome Evidence of his Piety and Conſtancy before he enter'd on his Prophetick Office, it was thought fit ſome Trial ſhould be made of him; and to that End, by Incitation or Impulſe of the Spirit of God (of which he was full, *Luke 4. 1.*) he went from *Jordan* farther into the Deſart, not voluntarily putting himſelf upon Temptation, but doing it according to the Appointment of God, being led into the Wilderneſs by the good Spirit to be tempted by the evil. Being there, he was enabled by the miraculoſous Power of God to continue forty Days and Nights without eating or drinking: During which Time he was affaulted with Variety of Temptations, but that of Hunger ſeemed to be the moſt pungent; for at the Expiration of the forty Days the Devil himſelf, taking Advantage of that Opportunity, attacks him, inviting him to eat Bread of his own providing, which might reſreſh his human Nature, and at the ſame Time prove his Divinity, hoping that his Hunger, and the Deſire of convincing the Devil, might tempt him to eat before the Time appointed: *If thou art the Son of God,* ſays he, *make uſe now of that Power to thine own Relief, and turn theſe Stones into Bread.* But Jeſus answer'd, *It is written, Man ſhall not live by Bread alone, but by every*

(d) *Word that proceeds out of the Mouth of God.* Meaning, That in the Word of God a Promise is expressed or implied of the Supply of all Things necessary for him that is doing the Work of God.

The Devil failing in this Attempt, tries him again, requiring only a Demonstration of his being the Son of God. He taketh him up into the Holy City, that is, he carried him in the Air, without doing him any Hurt, to Jerusalem, being permitted by God so to do, and set him on the (e) Battlement of the Temple, and urging Psalm 91. 11. to him, he persuaded him to cast himself down from thence, by that Means to testify himself to be the Son of God; for if it were so, he might do this securely. Jesus understood his Design; and though he was secure of God's Protection, yet he would not tempt God, nor vainly sollicit his Providence by tempting him to an unnecessary Conservation. This Assault then proving ineffectual as the former, the Devil unites all his Force of Art and Stratagem; places the Holy Jesus upon an exceeding high Mountain, and by an Angelical Power draws into one View an admirable Map of all the Beauties and Glory of the World in as splendid and inviting Manner as he could, and represents it to the Eyes of Jesus, saying, *All these Things will I give thee, if thou wilt fall down and worship me.* The Devil growing thus violent in his Temptations, and so impudent and blasphemous in his Demands, provoked the Holy Lamb to assume his Godlike Power, and command him away, telling him, *Thou shalt worship the Lord thy God, and him* (f) only

(d) *Bread.* Or ordinary Means of sustaining Men is not of Necessity to the Life of Man: God can feed and uphold him other Ways, whatsoever he pleaseth to make use of to that Purpose; his bare Word, and nothing else, Deut. 8. 3.

(e) *Battlement.* The Greek Word *Pterugion* signifies literally a little

Wing; but it doth here denote the exterior Circuit of the Top of an House, which compasseth it in to keep Men from Danger of falling from the Roof, and is therefore in the Law injoin'd in their Buildings, Deut. 22. 8. So that the Greek ought to be render'd *Battlement*.

(f) *only shalt thou serve.* Then for a (g) While Satan left tempting him, (afterwards setting himself more industriously to work on all Stratagems to take away his Life,) and the Angels came and minister'd to him, being Messengers of Comfort sent from his Father to support his Humanity, and imployed in resisting and discountenancing the Assaults and temporal Hostilities of the Spirits of Darknes.

Whilst our Blessed Lord was in the Defart, by a Forty-Days Fast doing Penance for our Sins, and struggling against and overcoming all the Temptations and Allurements of the Devil, St. *John*, as became the Office of a Forerunner, ceased not to give publick Testimony of Christ now manifested: For after that by a Sign from Heaven the Baptist was confirm'd in Spirit, and understood Jesus to be the *Messias*, he immediately published to the *Jews* what God had manifested to him: And first to the Priests and Levites, sent from the *Sanhedrin* or Council, he declared that himself was not the (h) Christ, nor *Elias*, nor that Prophet whom they by a special Tradition did expect to be revealed they knew not when. As concerning himself, he said, That he was the Voice of one crying in the Wilderness, make straight the Way of the Lord: But there was one amongst them, not known, a Person of great Dignity, to whom the Baptist was not worthy to do the meanest Office; who coming

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after

(f) *Only.* St. *August*, and the *Romanists* after him, to defend their Saint and Image-Worship, observe that our Saviour in *Matt.* 4. 10. does not say, *Thou shalt only worship the Lord thy God*, though he says, *Him only shalt thou serve*: Inferring from hence, That because the Word *only* is not used before or with the Word *Worship*, that therefore we may worship Saints and Images as they do. But this is to be more subtle than the Devil himself, who having only requir'd of our Saviour to fall down and worship him, went off baffled at his Answer, which yet would have been imperfect and impertinent, if St. *Augustin's* Fancy

were true; and on which the Devil no Doubt, who is not wont to slip any Advantage, would have taken hold. But if this Father, and those that blindly followed his Authority, had applied themselves more closely to study the Style of the Scriptures, they would have been ashamed to use such Kind of Arguments; for it is evident that the Word *only*, which is expressed in the Command of serving God, is also understood in that of worshipping him.

(g) *Luke* 4. 13.

(h) The following Texts relate to the remaining Part of this Paragraph; *John* 1. 26, 21. v. 23, 26, 27. v. 15, 27, 30. *Mat.* 3. 11.

after *John* was preferr'd before him; who was to increase, and the Baptist to decrease; who did baptize with the Holy Ghost and with (i) Fire.

This was the illustrious Character of our Blessed Lord's personal Prerogative; but as yet no Demonstration was made of his Person, till after the Descent of the Holy Ghost upon Jesus: And then, when and where-ever the Baptist saw him, he points him out with his Finger, *Behold the Lamb of God which taketh away the Sins of the World: This is he.* But more particularly after the Return of our Blessed Lord from the Wilderness: For *John* having to the Priests and Levites disowned himself to be Christ, the (k) next Day he seeth Jesus coming to him, and by the Power of the Holy Ghost he cries out, *Behold the Lamb of God that taketh away the Sins of the World;* and confirming his former Testimony of him he adds, *This is he of whom I said, After me cometh a Man which is preferred before me, for he was before me. And though I knew him not, yet I knew that he should be made manifest to Israel; therefore am I come baptizing with Water.* And *John* bare farther Record of the Messiah, saying, *I saw the Spirit descending from Heaven, as a Dove descends, and it abode upon him. And I knew him not; but he that sent me to baptize with Water, the same said to me, Upon whom thou shalt see the Spirit descending, and remaining upon him, the same is he which baptizeth with the Holy Ghost.* This, says he, I saw; and bare record that *this is the Son of God.*

The Day after the Baptist appeared again; and besides the Multitudes that promiscuously flock'd to hear his Discourses, he had, according to the Manner of the Jewish Masters, some peculiar and select Disciples, who more constantly attended upon his Lectures, and for the most Part waited upon his Person. Amongst these was *Andrew*, who was then with him about *Jordan* when our Saviour, who

(i) *Fire.* Fire here, according to *St. Chrysostom*, signifies the Efficacy of the Holy Ghost; whose Operation is so mighty where it takes, that

like Fire it consumes the Impurities of Sin.

(k) *John* 1. v. 29, 30, 31, 32, 33, 34. *Matt.* 3. v. 16.

who some time since had been baptized, came that way: Upon whose approach the Baptist told them that this was the Messias, the great Person of whom he had so often spoken, to usher in whose appearing his whole Ministry was but Subservient, that this was the Lamb of God, the true Sacrifice, that was to expiate the Sins of Mankind. Upon this Testimony (l) *Andrew* and another Disciple, (probably St. *John*) follow our Saviour to the Place of his Abode. After some converse with him, *Andrew* goes to acquaint his Brother *Simon* and both together came to Christ; who as soon as he beheld *Simon*, said, *Thou art Simon the Son of Jona, thou shalt be called* (m) *Cephas*, which signifies a Stone.

The Day following Jesus going into *Galilee* finds out (n) *Philip* of *Bethsaida*, and bids him follow him; which was the constant Form he used in making choice of his Disciples, and those that did inseparably attend upon him. *Philip* being thus honourably distinguish'd by his Lord and Saviour, and Religion having taken Possession of his Mind, it soon diffuses it self; for away he goes, and finds out (o) *Nathaneel*, a Man of Note and Eminency, acquaints him with the Tidings of the new-found Messias. *Nathaneel* cannot easily be induc'd to give credit to *Philip's* News; for the Title of *Nazarene* was both by *Jews* and *Gentiles* reckoned the greatest Reproach could be set on any one; therefore *Nathaneel* questions with *Philip*, Can

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(l) *Andrew*. Upon this account St. *Andrew* is generally by the Fathers and ancient Writers stiled the *Protocletos*, or first-called Disciple; though in a strict Sense he was not so: For though he was the first of the Disciples that came to Christ, yet he was not called till afterwards.

(m) *Cephas*. *Anaclete* and other Roman Writers weakly derive *Cephas* (the Syriac Name of *Peter*, which signifies a Stone) from the Greek word *Kephale*, which signifies a Head, and by this silly Mistake prove St. *Peter's* Supremacy.

(n) *Philip*. The Prerogative of being first call'd evidently belongs to

Philip, he being the First-fruits of our Lord's Disciples. For though *Andrew* and *Peter* were the first that came to and conversed with Christ, yet did they immediately return to their Trades again, and were not call'd to their Discipleship, till above a whole Year after, when *John* was cast into Prison.

(o) *Nathaneel*. Here is room for a very probable Conjecture of St. *Augustin's* on *Nathaneel*; it may be wonder'd at, that our Saviour bestowing such particular Marks of esteem on this good Man, did not choose him into the College of Apostles: To which St. *Augustin* gives this

any good Thing come out of *Nazareth*? But *Philip* insisting on what he had seen and heard, urges him to go along with him and see; which he did, and was quickly convinc'd. *Nathaneel* no sooner had approach'd his Saviour, but he receives from him a most ample Testimony of his holy Simplicity and Honesty in these Words, *Behold an Israelite indeed, in whom is no guile!* *Nathaneel* in a Surprize asks the Lord how he knew him? *Jesus* told him, that before *Philip* called him, when he was under the Fig-tree he saw him. Upon which, in an ecstasy of Joy, *Nathaneel* acknowledges his Saviour, *Thou art the promised Messias, described to us as a King:* And *Jesus* took this will and forwardness of Affection of *Nathaneel* in so good Part, that he promised him greater Things; which gave occasion to the first Prophecy was made by our Saviour. For he said unto him, *Because I said I saw thee under the Fig-tree, believest thou? Thou shalt see greater Things than these.* And then he prophesied, (p) That he should see Heaven opened, and the Angels of God ascending and descending upon the Son of Man.

Much about the same Time there happened to be a Marriage in *Cana of Galilee*, in the Neighbourhood of his Dwelling, to which *Jesus* with his Mother being invited, he went to do civility to the Persons espoused, and honour to the holy Rite of Marriage. The Persons then married were but of indifferent Fortunes, richer in the Love of their Neighbours, than in the Fulness of their large Possessions: They had more Company than Wine; for the (q) Master of the Feast complained to the Bridegroom,

this for Answer, Because he was a Doctor of the Law; which Profession at that Time was grown very scandalous by reason of the many and vile Corruptions crept into it; which soon after was the Occasion of so many woes proclaim'd against the Professors of it by our Saviour.

(p) *Job. 1. 51, 52.*

(q) *Master of the Feast.* According to the Piety and Order of the Jewish

Nation, they chose the *Architriclinos* or Master of the Feast from the Order of Priests to be the President of it, that by the Reverence of his Person he might restrain all Inordination, by his Discretion govern and order the Circumstances, by his religious Knowledge direct the Solemnities of Marriage, and by his Power keep the Guests within the Bounds of Modesty and Prudence.

groom, that the Guests wanted Wine. As soon as the Holy Virgin-Mother had Notice of the Want of Wine, she mentioned it to Christ as an Opportunity of revealing his Power, by shewing a Miracle in supplying the Guests. But Christ answer'd, *Woman what have I to do with thee? Mine Hour is not yet come.* By this answer intending her no denial, to whom he always bare a religious Respect, but telling her, that this Part of his Office, to which he was sent by God, was a Thing, wherein she, though his earthly Parent, was not to interpose; adding moreover, that it was not yet seasonable for him to shew his Power to all, intimating his Design, that he would do it more privately, than by her Words she intended. Whereupon that none but the Waiters might take Notice of it (who knowing the Wine was all spent, must of Course know if any supply were made) she gives express Charge to them to do whatsoever he commanded. There were there six (r) Water-Pots of Stone, Cisterns of a competent Bigness, out of which they were wont to draw Water for every Man's Use. The Servants fill them to the Brim, and, as they were commanded, drew out, and presented to the Governour of the Feast, who knew not of it, till the Miracle grew publick: For while the Guests wondered at the Management of this Feast in keeping the best Wine till the last, it being the Custom of the Jews to give their Guests the strongest and richest Wines at first, it grew apparent that he who was the Lord of the Creatures, which in their first Seeds have an obediencial Capacity to receive the Impresses of what Forms he pleases to imprint, could give new Natures, and produce new qualities in any Subject in which he chooses to glorify his Son.

This was the beginning of Miracles which Jesus did in *Cana of Galilee*; by which he gave Evidence of the Presence

(r) *Water-Pots.* These were set there to wash in, after the Manner of the Jews, who constantly washed before Meat; especially in all publick Meetings, for fear of touching Pollu-

tions, or contracting illegal Impurities; which they did with a Curiousness next to superstition, washing the very Beds and Tables at their Feasts.

fence of his Divinity, and accordingly his Disciples believed on him.

Immediately after this Miracle, Jesus went down to Capernaum and abode there a few Days; but the great Feast of the Passover being near, he went up to Jerusalem; where the first publick Act of Record that he did, was an Act of holy Zeal and Religion in behalf of the honour of God and his Temple: For divers Merchants and Exchangers of Money made the Temple a mere Market and Bank, and brought Beasts thither to be sold for Sacrifice against the great Paschal Solemnity, just approaching. At the Sight of which the blessed Jesus, being moved with Zeal and Indignation, made a Whip of Cords, and drove the Beasts out of the Temple, overthrew the Bankers's Tables, and commanded them that sold Doves to take them from thence. His holy Zeal was heightned at the Profanation of the Temple, which was peculiarly set apart for God's Service; and therefore he here publish'd the Religion of holy Places, establishing their Sacredness for ever by his Gospel-admonition at Jerusalem; *Take these Things hence; make not my Father's House a House of Merchandize, for it shall be called a House of Prayer to all Nations.* This Action of our Saviour's appearing to some like the religious Bigotry of the Zealots among the Jews, if it was not attested by something extraordinary, they thought might be abused into an excess of Liberty; and therefore they required a Sign of him to shew by what Authority he did these Things. But he gratify'd

(s) *Tables.* The Greek word *Trapeza*, Table, here is that from which those that dealt in returning Money, or in Bills of Exchange, and made Advantage or Gain by so doing, are called *Trapezita* ordinarily among Authors. But here the *Trapezita* seems to signify that Sort of Men, who (as Merchants among us) return Money for others to some other Place, by which they received some themselves. Hence it was that the Israelites being obliged by the Law to come up to Jerusalem (how far

soever they dwelt from it) and there to sacrifice and to offer the half Shekel for the Use of the Temple, *Exod. 30. 13.* (which by reason of the Length of their Journey, sometimes they could not do.) These *Trapezita* set up their Tables in the very Temple, that so they might Traffick with all that had need of them, in like manner as others bought Oxen and Sheep and Doves to sell there to them, which had not brought their Sacrifices with them.

gratify'd their Curiosity only by foretelling the Resurrection of his Body after three Days Death; which he expressed in the Metaphor of the Temple; *Destroy this Temple, and I will build it up in three Days.* But he spake of the Temple of his Body, and they understood him of the Temple at *Jerusalem*; and it was never rightly construed till it was accomplished; for after he was risen from the dead, his Disciples recollected that he had formerly spoken this to them.

B O O K. III.

The first Year of Christ's publick Ministry.

AT this publick Convention of the *Jewish Nation* in *Jerusalem*, Jesus performed many Miracles, giving Sight to the Blind and Feet to the Lame, publishing himself to be the *Messias*, and persuading many to be his Disciples; amongst whom was *Nicodemus*, a Doctor of the Law, and one of the *Jewish Sanhedrin*, who fearing to come publickly in the Day-time, came by Night to Jesus, and affirmed himself to be convinced by the Miracles which he had seen; for he allow'd that no Man could do those Miracles, unless God were with him; Which plainly testified that he was sent by God to teach and instruct them.

When Jesus perceived his Inclination and Understanding to be so far advanc'd and dispos'd, he began to instruct him in the great Secret and Mystery of Regeneration, telling him, that every Production is of the same Nature and Condition with its Parent; from Flesh comes Flesh and Corruption, from the Spirit comes Spirit and Life and Immortality; and nothing could from a Principle of Nature arrive to a supernatural End; and therefore the only Door to enter into the Kingdom of God, was

was Water by the Assistance of the Holy Ghost. Moreover the blessed Jesus willing to make Things still more plain and easy, tells him, that acknowledging of him to be the Messias, or sent from God, would not be sufficient, without the Undertaking his Service, owning and confessing him in Despight of all fear of Men, being his Profelyte, and forsaking his former Course; he tells him positively, that unless he would be born again, which is a Phrase to denote a Profelyte of Christ, and when occasion required, forsake all for Christ's sake, even his former Course of Life and Dignity in the *Jewish* State (contrary to his coming privately to him by Night and acknowledging him secretly) he should not see the Kingdom of God, be a Christian here (a Privilege far beyond that of being a *Jew* or a Member of the *Sanhedrin*) or a Saint hereafter.

This was strange Philosophy to *Nicodemus*; who attending only to the literal Sound, not Sense of our Saviour's Words, asks him how a Man of full Years can be born again. But Jesus bid him not to wonder, for this was not a Work of Humanity, but the Fruit of God's Spirit. For the Spirit bloweth where it listeth, and is as the Wind, certain and notorious in the Effects, but secret in the Principle and Manner of Production. And therefore this Doctrine was not to be taken according to the Proportions of natural Principles or Experiments of Sense, but to the Secrets of preternatural Speculations.

(1) Then Christ proceeds in his Sermon, telling him there are yet higher Things for him to apprehend and believe; for this in respect of some other Mysteries of his Gospel was but as Earth in comparison of Heaven. Then he tells of his Descent from Heaven, foretells his Death and Ascension, and the Blessing of Redemption, which he came to work for Mankind: He preaches of the Love of the Father, the Mission of the Son, the Rewards of Faith, and the Glories of Eternity; he upbraids the Unbelieving and Impenitent, and declares the Differences of
a holy

(1) See *Joh. 3. to v. 22.*

a holy and corrupt Conscience; the Shame and Fears of the one, and the Confidence and Serenity of the other. And this is the Sum of his Sermon to *Nicodemus*; which was the fullest of mysterious Speculation and abstracted Sense of any that he ever made, except that which he made immediately before his Passion, all his other Sermons being more practical.

From *Jerusalem* the holy Jesus goes into the Country of *Judea*, attended by many Disciples, who were convinc'd of his Divinity by the Evidence of his Miracles; and there he tarried with them and baptized; at which Time *John* also was Baptizing in *Ænon*, near to *Salim*, a Place chosen by him as commodious to that Purpose by reason of the Pools of Water. But *John's* Disciples hearing that Jesus baptized, came to tell him, that the Person to whom he bare Witness, received Profelytes with the same Ceremony of Baptism as he did, and that there was a great Recourse to him. In answer to whom *John* says; I can do no more than I have Commission from God to do, and that Commission doth not equal me to him; and therefore you cannot but remember, that I always said of my self, I am not the Messias, but only his Herald. *John* therefore acquitting himself thus in publick by renewing his former Testimony of Christ, that he was the Messias, foretells that his Ministry was near an end, that the Messias should daily (v) increase in Splendour, but that he should proportionably decrease: For Christ came from above, was above all; and the Sum of his Doctrine was, that which he had heard and seen from the Father; whom God sent to that purpose; to whom God had set his Seal, that he was true; who spake the Words of God; whom the Father loved, to whom he gave the Spirit without Measure, and into whose Hands God had delivered all Things; this was he, whose Testimony the World received not. And that they might know not only what Person they slighted, but

(v) Increase. See *Joh. 3. v. 30, 31, 32, 33, 34, 35, 36.*

but how great Salvation they also neglected, he sums up all his Sermons and finishes his Mission with this Saying, he that believeth on the Son hath everlasting Life; and he that believeth not on the Son shall not see Life, but the Wrath of God abideth on him.

Now that the Baptist had fulfilled his Office of bearing Witness to the Saviour of the World, God was pleased to give him his Writ of Ease, and to bring him to his Reward upon this Occasion. *John*, who had learn'd to despise the World and all its exterior Vanities, did his Duty so justly and without respect of Persons, that as he reprov'd the People for their Prevarications, so he spared not *Herod*, though a Prince, for his, but frankly and honestly told him, that it was utterly unlawful for him to live with *Herodias*, his Brother *Philip's* Wife. *Herodias* being touch'd with this Reproof from *John* to *Herod*, designed him Mischief, and would have removed him out of the Way by some Death or other, but could not any Way compass it: For (w) *Herod*, because of the Influence *John* had over the People, was afraid to meddle with him, *Matt.* 14. 5. and therefore shut him up in Prison; where, whether he heard him oft and gladly, as some Versions have it, I shall refer to the Note; but it's certain this one particular of *Herodias* stuck so close to him, that *John's* Reproofs could not prevail with him to part with her; and for which the Baptist about a Year after felt the Fury and

(w) *Herod*. Our Translation and that of *Geneva* seem to represent *Herod* as a Prince who respected *John* Baptist, and had a great Esteem for all that he said, *Mark* 6. 20. Though in *St. Matthew* and *St. Luke*, he is represented as a wicked Wretch, whom nothing but the Fear of the People, that look'd on *John* as a Prophet, did hinder from putting him to death, *Mat.* 14. 5. *Luk.* 3. 19, 20. But we are to consider, that the Greek word, which the *Geneva* Version translates to reverence, and our's to observe signifies to keep Prisoner or to observe with an ill Design. We must consider further, that *R. Ste-*

phanus and *Beza* had some Greek Copies, wherein instead of the Words which we render, He did many Things, there are Words which signify, He was much vexed or troubled: Which indeed much better represent the Temper of that dissolute and wicked Prince. *Josephus* observes, that *Herod* had put the Baptist to death, because he thought the People led by him, which is an Argument that he did neither respect him, nor hear him gladly, nor do many Things for love of him. Though this Text is otherwise explain'd by *Dr. Hammond*, and many ancient Commentators.

and Malice of a revengeful Woman's Spleen in Prison; where we shall leave him and return to the History.

The Blessed Jesus hearing that *John* was cast into Prison, and that the Pharisees were envious at him for the great Multitudes of People that resorted to his Baptism, which he ministred not in his own Person, but by the Deputation of his Disciples, they finishing the Ministration which himself (x) began, he left *Judea* and came again into *Galilee*; and in his Passage he touch'd at *Sychar* a City of *Samaria*; where in the Heat of the Day and Weariness of his Journey, he sat himself down in a Place, where *Jacob* had once digged a Well; whither, when his Disciples were gone to buy Meat, a *Samaritan* Woman cometh to draw Water; of whom Jesus asked some to cool his Thirst. The Woman little knew the Excellency of the Person who asked so small a Favour; but prosecuting the Spite of her Nation, and the Interest and (y) Quarrel of the Schism, demanded why he, who was a *Jew*, should ask Water of her that was a *Samaritan*, the *Jews* having no commerce or communication of Familiarity with the *Samaritans*. This Quarrel so implanted, improved in every Understanding; for though the Woman perceived Jesus to be a Prophet, yet she undertook this Question with him: *Our Fathers worshipped*

(x) *Began.* *Euodius* Bishop of *Antioch* reports, that Jesus baptized the blessed Virgin his Mother and *Peter* only, and *Peter* baptized *Andrew*, *James* and *John*, and they others. *Niceph. l. 2. c. 3. Hist.*

(y) *Quarrel.* The Ground of the Quarrel was this. In the sixth Year of *Hezekiah*, *Salmanassar* King of *Assyria* sack'd *Samaria*, transported the *Israelites* to *Assyria*, and planted an *Assyrian* Colony in *Samaria*: Which Colony being destroyed by divine Vengeance, the King thought the Cause was their not serving the God of *Israel*, and therefore sent a *Jewish* captive-Priest to instruct the remaining *Assyrians* in the *Jewish* Religion; notwithstanding they still re-

tained the *Gentile* Superstitions, till *Manasses* the Brother of *Jaddi* the High-Priest at *Jerusalem*, married the Daughter of *Sanballat*, *Manassar* being reprov'd for Marrying the Daughter of an uncircumcised *Gentile*, and admonish'd to dismiss her, flies to *Samaria*, persuades his Father-in-Law to build a Temple in Mount *Gerizim*, introduces the Rites of daily Sacrifice, and makes himself High-Priest, pretends to be the true Successor of *Aaron*, and commences a Schism in the Time of *Alexander* the Great. Hence the Question of Religion grew so high, that where ever a *Jew* and *Samaritan* met, it occasion'd great Animosities, which often terminated in Bloodshed or Murder.

in this Mountain; and ye say that Jerusalem is the Place where Men ought to worship. Jesus knew the Schism was great enough already, and he was unwilling to make it wider; and though he gave Testimony to the Truth by saying, (z) Salvation is of the Jews, and we know what we worship, ye do not; yet because the Subject of the Question was shortly to be taken away, Jesus takes occasion to preach the Gospel, to hasten an expedient by Way of Anticipation to reconcile the disagreeing Interests, and settle a Revelation to be verified for ever.

But all this while the Holy Jesus was a-thirst, and therefore hastens to discourse of Water, though as yet he got none. He tells her of living Water, of eternal Satisfaction, of never thirsting again, of her own personal Condition, of (a) matrimonial Relation, and professes himself to be the Messias: Upon which he is interrupted by his Disciples, who were return'd from the City, and wonder'd to see him alone talking with the Woman, contrary to his usual Custom and Reservation.

The Woman full of Joy and Wonder left her Water-pot, and ran to the City to publish the Messias; and immediately the People of the City came out to see, and many believed on him upon the Testimony of the Woman, and more when they heard his own Discourses. Then they invited him to the Town; and though *Matt. 10. 5*, he forbad his Disciples at that Time to go into any City of the Samaritans (that they might make the Jews see they were his peculiar Care at that Time) yet to shew that the Gospel was not their Inclosure, he himself now stays two Days with the Samaritans, who received him with hospitable Civilities; after which he returned to his own Galilee; where he was received with

(z) *John 4. 22.*

(a) When our Saviour had bid the Woman of Samaria to call her Husband, she answer'd, I have no Husband; and the Translations make our Saviour approve her answer, by replying, Thou hast well said, I have no Husband. But *Erasmus* and others

have very judiciously observ'd, that this is an ironical Way of Speaking; which is so far from approving what one says, that on the Contrary it represents it absurd and ridiculous. The Words then must be render'd, *Finely answer'd indeed! I have no Husband.*

(b) *John 4. 42.* The Samaritans had heard of the things that Jesus did at Jerusalem, and they came to him to Samaria.

with great Reverence and Respect, by reason of the many Miracles which the *Galileans* saw him do at the Feast; for they also went to the Feast. And being at *Cana* where he wrought the first Miracle, a certain (b) noble Personage came and addressed himself to Jesus with great Humility and Reverence, desiring him that he would come to his House, and cure his Son now at the Point of Death: This Request he seconds with much Importunity, fearing his Son should be dead before he could get to him. The Holy Jesus to shew the Excellency of his Power, and that he did not perform his Miracles, by any natural Operations, cured the Child at a Distance, and dismiss'd the believing Parent, who joyfully returning home, was by the Way congratulated with the welcome News of his Son's Recovery; and inquiring of his Servants the Hour when the Child began to amend, by the Account they gave him he recovered at the same Time when Jesus pronounc'd those salutary healing Words, Thy Son liveth. Upon this happy Miracle the pious Courtier is convinc'd of his Saviour's Divinity and believes on him, and not only he, but his whole Family are converted, and become Christ's Disciples. This was the second Miracle that Jesus did in *Cana*, he having perform'd many betwixt these in other Places, at *Jerusalem* and other Parts of *Palestine*.

After this Jesus left *Nazareth*, and came to *Capernaum*, a Maritime Town, and of great Resort, choosing that for his Scene of Preaching, and Place of Dwelling: For now the Time was fulfilled, that the Office of *John Baptist* was expir'd, and the Kingdom of God was at Hand. Our Blessed Saviour therefore preached the Sum of the Gospel, Faith, and Repentance. And what that was, all his Sermons afterwards did declare.

E

Whilst

(b) Noble. The Greek word *Basilikos* in this Place undoubtedly signifies an Officer of the King; one that had some Place at the Court of *Herod Antipas*, who was then Tetrarch of *Galilee*. St. *Jerom* renders it *Pala-*

tin. But the great Mistake of all about this Word is in the *Latin* Version; which he reads *Regulus*, by Mistake reading the Greek word *Basilikos* for *Basilicos*.

Whilst he dwelt in this Town of *Capernaum*, the Work of the Gospel growing great and Pregnant, the Holy Jesus thought it convenient to choose Disciples to his Ministry and Service in the Work of Preaching, and to be Witnesses of all that he should say and do, for Ends which were afterwards made publick. In order to which he walked by the Sea-side, where he saw two Brothers, *Simon* which is called *Peter*, and *Andrew* his Brother, casting a Net into the Sea, for they were Fishers. Whilst he was preaching there the People so throng'd about him, that he was forc'd to enter into *Simon's* Ship, and desiring him to put off a little Way from the Land, he sat down and taught the People from the Ship: Which Sermon of his he confirms immediately with a Miracle; for as soon as he had done speaking to the People he bad *Simon* launch out into the Deep, and let down their Nets; who, despairing of Success from the ill Luck he had met with over Night, told Jesus it would be to no Purpose: However in Obedience to him he would let the Nets down, which he had no sooner done, but he inclosed such a Multitude of Fishes, that the Net brake, and they were forced to call to their Partners for Help; who coming filled both the Ships, so that they began to sink. This prodigious Draught of Fish struck *Simon Peter* and his Partners with Amazement and Fear, insomuch that *Peter* in a Sense of his own Unworthiness falls down at the Feet of Jesus, and desires him to depart from him, for he was not worthy of his Presence. But Jesus speaks Comfort to poor terrified *Peter*, bids him not fear, for by that Miracle he had consigned him and his Partners to become Fishers of Men, who by their Prudence, Holiness, and good Doctrine, should gain Souls to God. And as soon as they had brought their Ships to Land, and secured them, Jesus commanded *Simon* and his Brother *Andrew* to follow him; who, in dutiful Obedience to the Call of their Blessed Lord, leave their Nets, and all Things else, and follow him. And when Jesus had gone a little further he saw two other Brethren, *James* the Son of *Zebedee*, and *John* his Brother, in a Ship with *Zebedee*

Zebedee their Father, mending their Nets. And straightway he called them, whose early Faith and swift Obedience to the Commands of their Blessed Lord hasten them to enter into the Service of their Master, who alone was able to emancipate them from the Slavery of Sin and this wicked World. They therefore leaving their Father *Zebedee* in the Ship with the hired Servants, immediately followed him. With this little Family Jesus goeth up and down *Galilee*, preaching the Gospel of the Kingdom, healing all Manner of Diseases, curing Demoniacks, cleansing Lepers, and administering Strength and Comfort to all diseased and afflicted Persons that were brought to him.

Among the many Instances of remarkable Cures which Jesus wrought, there was one very conspicuous; for whilst he was teaching in a Synagogue at *Capernaum*, and the People stood astonished at his Doctrine, (for the Authority and Power with which he expressed himself, shewed him more than mortal,) to add to their Admiration, one of the Congregation that was possessed with an unclean Spirit cried with a loud Voice, *Let us alone, what have we to do with thee, thou Jesus of Nazareth, art thou come to destroy us? I know thee who thou art, the Holy One of God.* Thus the very Devils confess'd him to be the very Christ, the Son of God: But Jesus rebuked the Devils, not suffering them further to proclaim him to the World; choosing rather to implant Faith in the Perswasions of his Disciples by moral Arguments, and the pleasing Demonstrations of the Spirit, than to be made violent by the Conviction and forced Testimonies of accursed and unwilling Spirits. These Wonders spread his Fame about every where, which daily advances by the Increase of fresh Miracles: For going from the Synagogue to *Simon's* House, by a touch of his Sacred Hand he cures *Simon's* Wife's Mother of a Fever. These repeated Instances of his Divine Power and Authority invite all People either through Curiosity or Necessity to come to him, but especially the later; for whoever had any Demoniacks or diseased Persons, they brought them

to him in a faithful and assured Hope and Expectation of a speedy Relief and Cure; of which none that ever addressed themselves to him ever fail'd, for his Compassion was as great as his Power. These miraculous Cures made him the Talk and Wonder of Men; insomuch, that by the continual Application of the distressed to him, he was, as it were, besieged by an Army of Invalids in *Simon's* House, who flocked thither for Relief, and whom he expeditiously dismiss'd with Cure and Comfort.

After he had healed those Multitudes which beset *Simon's* House, he retir'd into a desert Place very early in the Morning, that he might have an Opportunity to pray, free from the Importunities and Noise of the Multitude. But he could not so be hid, being soon discover'd even in his very Solitude; for the Multitude found him out, imprisoning him in their constant and undeniable Attendance. Therefore to prevent their more importunate Addresses, Jesus plainly told them, he must preach the Gospel to other Cities also, resolving to pass to the other Side of the Lake of *Genesareth*, so to quit the Throng. Whither as he was passing a Scribe offered himself a Disciple to his Institution; till Jesus told him his Condition was worse than that of Foxes and Birds, for whom an Habitation was provided, but none for him, no not a Place to lay his Head, and find rest. What afterward became of this forward Professor we find not. Others that were Probationers of this Fellowship Jesus bound to a speedy Profession, not suffering one to go home to bid his Friends farewell, nor another so much as to bury his Dead.

By the Time that Jesus got to the Ship it was late, and he, heavy to Sleep, slept soundly as Weariness and Innocence could make him, insomuch that a violent Storm which then happen'd could not awake him; till, the Ship almost covered with the impetuous Fury and Dashings of the Waves, the Men already sunk in their Spirits, and the Ship ready to sink too, the Disciples awaked him, and called for Help, saying, *Master, carest not thou that we perish?* Jesus arising reproved their Infidelity,

fidelity, and commanding the Winds to be still, and the Seas peaceable, immediately there was a great Calm. This gave a fresh Surprise to all the People in the Ship, who seeing with what Authority he restrained the raging Winds and Waves, could not forbear asking who he was, though his Actions plainly denoted him a Person sent from God, and indued with divine Power.

The Storm thus appeased, they presently arrived in the Land of the (c) *Gerasens*, or *Gadarens*. Near to the City of *Padara* there were many Sepulchres in the Holowness of the Rocks, where the Dead were buried, and where many superstitious Persons used the *Memphitick* and *Theffalick* Rites, invoking evil Spirits. At the very Instant of our Saviour's Arrival in the Country there met him (d) two possessed with Devils from these Tombs, exceeding fierce, which had been so for a long Time, and so infested those Parts that no Man durst pass that Way. As soon as they saw the Holy Jesus approach they cry out, *Jesus, thou Son of God, what have we to do with thee, art thou come to torment us before our (e) Time?* But Jesus immediately shews his Power over them, by commanding the Devils out of the possessed Persons. There was no Room to dispute his Authority, they

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(c) *Gerasens*. St. Matthew, Ch. 8. v. 28. calls them so; but St. Mark, Ch. 5. v. 1. and St. Luke, Ch. 8. 26. calls them *Gadarens*: The Reason of which is their lying near together. The Word *Gergesenes* or *Gerasens* was the remaining Name of an extinct People, being one of the Nations whom the Sons of *Jacob* drove from their Inheritance. In this Land there were two Cities; *Gadara* from the Tribe of *Gad*, to whom it fell by Lot in the Division of the Land, (which having been destroyed by the Jews, was rebuilt by *Pompey* at the Request of *Demetrius Gadarensis*, *Pompey's* Freed-Man;) and near it was *Gerasa*, as *Josephus* reports. Which Diversity of Towns and Names is the Cause of the various

Recitation of this Story by the Evangelists.

(d) Two. St. Mark, Ch. 5. v. 1. and St. Luke, Ch. 8. v. 27. mentions but one Man, St. Matthew, Ch. 8. v. 28. mentions two; which Difference has little Weight in it, if any: For St. Matthew naming two, says the Truth, and the others, which name but one, do not deny that there were more. Besides, St. John, Ch. 21. 35. says the Evangelists do not pretend to write all that was done by Christ, for the World then could not contain all the Books of his Acts.

(e) Time. That is, before the Time of the last Judgment, when they are eternally punished; till then they remain in the airy Region. Thus St. *Augustin de Civitate Dei*.

must out of the poor Wretches, whom they had so long possessed and tortur'd, and seek another Habitation.

At that Time there were certain Men feeding (f) Swine, which though extreamly abominated by the Jewish Religion, yet for the Use of the Roman Armies, and quartering of Soldiers, they were permitted, and divers Privileges granted to the Masters of such Herds. The Devils therefore besought Jesus that he would not send them into the eternal Abyss, but permit them to enter into the Swine; which he grants, and the Swine immediately ran down a steep Place into the Lake of *Genesareth*, and perished in the Waters; revenging hereby, as they in their Diabolical Cunning and Malice thought, their being dispossessed of Man, whom they delight to torment and destroy, and so exasperate the Inhabitants against our Lord for the Loss of their Swine, that they should neither entertain him nor his Gospel. Which at that Time in Part did so fall out; for this Accident so troubled the Inhabitants, that they came and intreated Jesus to depart their Country. These were some of those who were not worthy of the great Blessing the Presence of the Son of God brought with him; and therefore he takes them at their Word; for he immediately leaves *Heathen Galilee*, and comes to the lesser *Galilee*, and so again to the City of *Capernaum*, where he was met by several Scribes and Pharisees, who came from *Galilee*. And while they were sitting in a House, which was so incompass'd with Multitudes, that no Business or Necessities could be admitted at the Door, a poor Paralytick was brought by four Men to the House, where being denied Entrance by the vast Crowds that throng'd about the Door, their earnest Zeal and Hope soon furnished them with Means to approach the Heavenly Physician, for they uncover the

Roof

(f) Swine. Though it was contrary to the Custom of the Jews to keep Swine; yet the City of *Gadara* being a Greek City, and inhabited chiefly by Greeks and Syrians, and for the Necessities of the Roman Soldiers, it is no Way strange that

Swine were kept there. Besides, this City of *Gadara* is by *Josephus* reckon'd among the Greek Cities which *Pompey* took from the Jews, and consequently but few, if any, Jews at that Time inhabited there.

ST MARK CHAP. V. All the devils be-
fought JESUS, saying, Send us into the Swine.



ST MARK 5 Verse 13.

*And the unclean spirits went out, & entered
into the swine, & the herd ran violently down
a steep place into the sea etc.*



Roof of the House, and let the Sick-Man down in his Bed with Cords in the Midst before Jesus, as he was conferring with the Doctors. He knew the Cause of this extraordinary Manner of conveying this poor diseased Wretch to him, and being pleased with their Faith, he saith to the Sick-Man, *Son be comforted, thy Sins are forgiven thee.* This Expression offended the Scribes and Pharisees, thinking it to be Blasphemy, and that none but God could forgive Sins; wherefore the Blessed Jesus, to verify his Absolution in Proportion to their Understandings, (for the Jews did believe that all Afflictions were Punishments for Sin, and that removing the Punishment was forgiving the Sin,) to prove that his Sins were forgiven him, removed that which they supposed to be the Effect of his Sin, and by curing the Palsy prevented their farther Murmur about the Pardon: *That ye might know,* says he, *that the Son of Man hath Power on Earth to forgive Sins, he saith to the Sick of the Palsy, (g) Arise, take up thy Bed, and walk.* And immediately the Man arose up among them, and took up the Bed whereon he lay, and went forth before them all, infomuch that they were all amazed: And being fully convinced by ocular Demonstration, and satisfied according to their own Principles, they could no longer deny or disown that Power which God had so visibly bestowed on his Blessed Son Jesus, which struck them with Fear and Amazement, and inspir'd them all with the Spirit of Praise to thank and glorify God; which none did more joyfully than the reviv'd Paralytick, who all the Way he return'd to his own Home praised God for his Mercy.

It was not long after the Performance of this mighty Cure that Jesus again walked toward the Sea, and as he passed on his Way thither, seeing *Matthew the (h) Pub-*

E 4

lican

(g) *Arise.* Matt. 9. 1. Mark 2. 1. Luke 5. 18.

(h) *Publican.* Though the Office of Publican among the Romans was very honourable; yet among both Jews and Greeks, the Name and Persons were odious, not only because

they were Strangers, but because the Jews stood upon the Charter of their Nation, and Privilege of their Religion, that none of them should pay Tribute; and also because they exercised great Injustice, and Oppression, having a Power unlimited.

lican sitting at the (i) Receipt of Custom, he bad him follow him. *Matthew* no sooner hears the Divine Summons but he obeys, readily quits his Office, and all those dazzling Heaps of Gold which command all Things else, but have not Power or Charms enough to bribe his longer Stay with them. *Matthew* being thus called, invites his Master to a Feast, to which he had also invited many of his Brethren Publicans, and others. But the Pharisees, when they saw that he eat with Publicans and Sinners, (for so they call'd all besides themselves,) murmur'd and whisper'd against Christ, and expostulated with his Disciples, why their Master and they would do that which was so contrary to the *Jewish* Law, namely, to eat and drink with Heathens, and those that conversed with them. But Jesus undertaking the Argument, gave so fair an Account of his Converse with these Persons, that the Objection turned to his Excuse; For therefore he conversed with them, because they were Sinners: And it was as if a Physician should be reprov'd for having so much to do with sick Persons: Therefore he was sent, not to call the Righteous, but Sinners to Repentance, to advance the Reputation of Mercy above the Rites of Sacrifice. They further urg'd the Practice of *John's* Disciples, who fasted often; but that the Disciples of Jesus did not fast. In Answer to which Jesus tells them, that the Case of his Disciples was the same with those to whom the Bridegroom was come in Person to espouse the Church; but that the Days should come when the Bridegroom should be taken from them; and that in those Days they should fast.

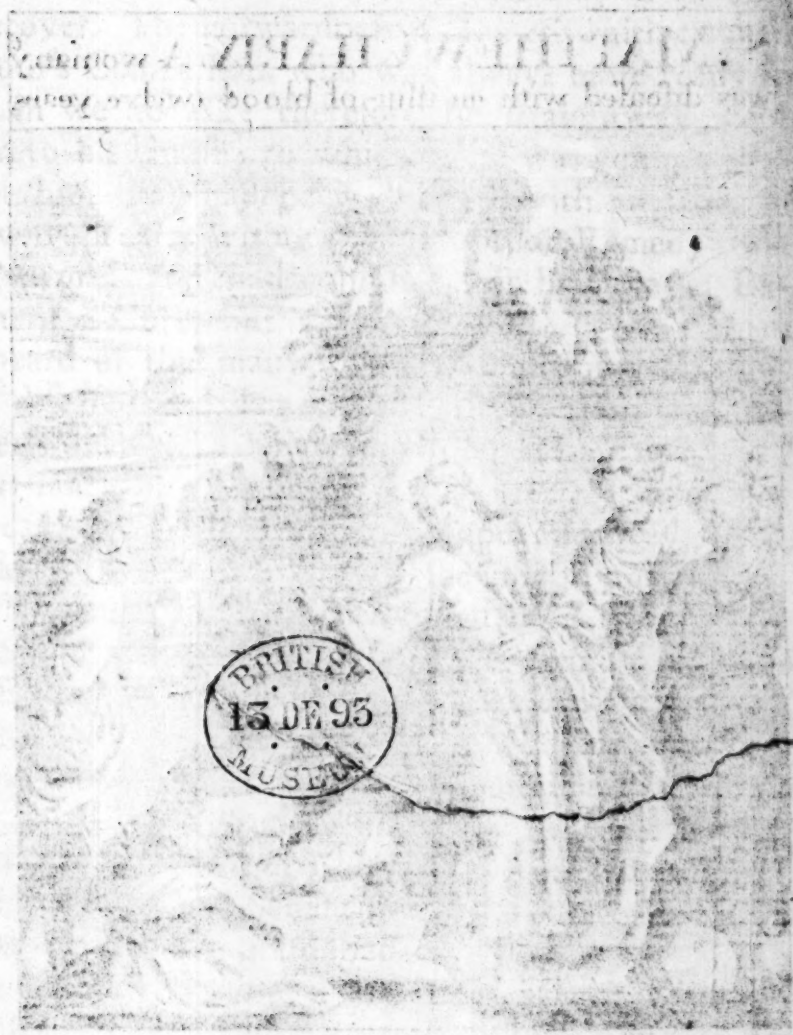
During this Interview and Argument between the Blessed Jesus and the proud Pharisees, *Fairus*, a (k) Ruler of

(i) Receipt. The Greek Word *Tetralonion* signifies a Publican's Stall.

(k) Ruler. There was among the Jews the lesser and greater *Sanhedrin*, or Consistory, *Matt. 5. 22.* The former consisting of twenty three Judges in every City, the later of seventy two in *Jerusalem*. The greater *San-*

hedrin was made up of the Chief Priests and Elders, or Presbyters of the People, called often the Elders of *Israel*, and the Scribes of the People. *Judg. 18. 11.* They of the lesser Consistory, were called Rulers, as here.

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ALICE W. WHITE
The following is a list of the
names of the persons who
have been connected with
the British Museum since
the year 1800.

ST. MATTHEW CHAP. IX. A woman^e
was diseased with an issue of blood twelve years



ST. MATTHEW 9. Verse 20. 21.

*She came behind him, and touched the hem
of his garment. For she said within her self,
If I may touch his garment, I shall be whole*

of the Synagogue, came to him, desiring him that he would help his Daughter, who lay now at the Point of Death. He question'd not the Ability of the Holy Jesus, but was confident that if he laid his Hand upon her she would recover. The Forwardness of *Jairus's* Faith claimed our Saviour's Compassion, who was always more ready to grant than we to ask; therefore he straightway went with him to his House; to which as he was going a Woman met him that had been diseased with an Issue of Blood twelve Years, without any Hope of Remedy from Art or Nature, and had consum'd her Fortune in Expectation of a Cure, but to no Purpose. This Woman having heard of the many Miracles Jesus had wrought upon all diseased and demoniack Persons, upon the confident Perswasion of a holy and strong Faith, said, *If I might but touch his Cloaths, I shall be whole.* The poor Woman came trembling, full of Hope and Reverence, and thinking that in the Crowd she might not be perceived, she gently touch'd his Garment, and immediately her Distemper was healed. Jesus being sensible of some Divine Emanation, which was the Cause of this Cure, turn'd about in the Press, and asked who touched him. Every one that was near look'd with Indifferency on this Question, it being altogether impossible but that in such a Crowd many must touch him: But the poor Woman that had received the Benefit was most nearly affected; for fearing her Presumption had carried her too far in thus clandestinely stealing a Cure, as she thought, in great Disorder and Concern came to Jesus, and at his Feet declared the whole Truth of what had happen'd to her. Jesus with Joy and Compassion adds Comfort to her Trembling, bids her not fear; tells her that her Cure was the Effect of her Faith, and so dismisses her with the Blessing of Peace, and a Confirmation of her being perfectly healed, *Be whole of thy Plague*: And the Woman was made whole from that very Hour.

After the Working of this Miracle Jesus hastens to the House of *Jairus*, from whence a Servant came and met them with the News of *Jairus's* Daughter's Death, desiring

prising him to give Jesus no further Trouble; who, over-hearing what the Servant said, comforts *Jairus*, bids him not fear, but believe, and he should find the blessed Effects of Faith in the Recovery of his Daughter. *Jairus* joyfully attends our Saviour to his House, where they find the (1) Minstrels and other People very busily preparing for the Interment of the Ruler's Daughter, with Musick and other Solemnities for the Funeral. For which Jesus reproves them, saying, *Why make ye this a-do? Weep not, but give Place; for the Maid is not dead, but sleepeth.* Then entering with the Parents into her Chamber, he approach'd her as to one that was asleep, and taking her by the Hand, he called, and awaken'd her from her seeming Sleep of Death; which struck her Parents with such Astonishment, that they could scarce believe their own Eyes: But Jesus, to confirm this Miracle, order'd them to give her something to eat, to convince them she was alive.

This Miracle thus happily perform'd to the Admiration and Content of the afflicted Parents, he leaves them to the Enjoyment of the comfortable Fruits of it, strictly charging them to conceal it, hereby intending to make the Noise and Report of him less popular. But it is too natural to Humanity to desire most earnestly what we are most strictly restrain'd from. The glad Parents, and other Witnesses of this Miracle, cannot conceal their Joy, which in Gratitude for so great a Mercy they thought they were oblig'd to divulge.

And here it is to be observ'd, that, as if Time was to be one continued Series of Wonders of the Holy Jesus, not a Day pass'd without some eminent Performances and Exertions of his Divinity: A single Instance in one Day or Place will not complete his Fame, but each Moment of Time, and every Place where he goes, must give Testimony of his divine Power and Virtue. He was no sooner

(1) *Minstrels.* This Custom of having Musical Instruments in Funerals crept in among the *Jews* but of later Days, and from the Rites and Ceremonies of the *Gentiles*: For in the Old-Testament there is no mention made of any such Solemnity and Custom.

ST MATTHEW CHAP. IX.

The Rulers daughter restored to life.



ST MATTHEW 9. Verse 25.

*But when the people were put forth,
JESUS went in, and took her by the
hand, and the maid arose.*



Book III. *the Four Gospels.*

Sooner departed from *Caesarea*, but two blind Men address themselves to him for Help; first recognizing his Family, *Thou Son of David*, and then imploring his Aid, *Have Mercy upon us?* Jesus commanding the Blind Men to be brought to him, demands of them whether they had Faith enough to expect a Cure of their Blindness from him. To which they joyfully reply'd they believ'd: And as a Testimony of his own Power, and their Faith, he touched their Eyes, proposing the Cure conditionally to them, *According to your Faith be it unto you.* The blessed Effects followed both; for immediately their Eyes were open'd, and they, who had long been depriv'd of the Blessing and Comfort of Light, joyfully now behold it; but with infinitely greater Satisfaction, when they see the true Light that came to enlighten the World.

This miraculous Cure is succeeded by another as great as the preceding, but of a different Nature; for as the Holy Jesus passed along, the People seeing the mighty Power whereby he had healed others, questioning not in the least his Omnipotent Gift, bring to him a Dumb-Man possessed with a Devil, whom he forthwith dislodges, to much to the Wonder and Amazement of the Beholders, that they all unanimously acknowledge the like was never before seen in *Israel*; except the Spiteful Pharisees, who being ready to burst with Envy, could hold no longer, but said he cast out Devils by the Help of the Prince of the Devils. This malicious and groundless Calumny our Blessed Lord wisely refutes by turning their own Argument upon them: For, says he, *How can Satan drive out Satan? Or if the whole Community of Devils make an Insurrection and Schism against one another, will they not soon be destroy'd?* By this the Malice of the Pharisees became contradictory to it self, by being unreasonable; nothing being more sottish and ridiculous than for the Devil to divide his Kingdom, and consequently destroy his own Power. But this was but the first Eruption of their Malice: All the Year last past, which was the first Year of Jesus's Preaching, every Thing was quiet, neither *Jews, Samaritans, or Galileans*, malign'd his

The HISTORY of Book IV.

Doctrine or Person, but he preached undisturb'd; for this was the Year which the Prophet *Isaiah* in his Prediction called the acceptable Year of the Lord.

B O O K IV.

The second Year of Christ's Publick Ministry.

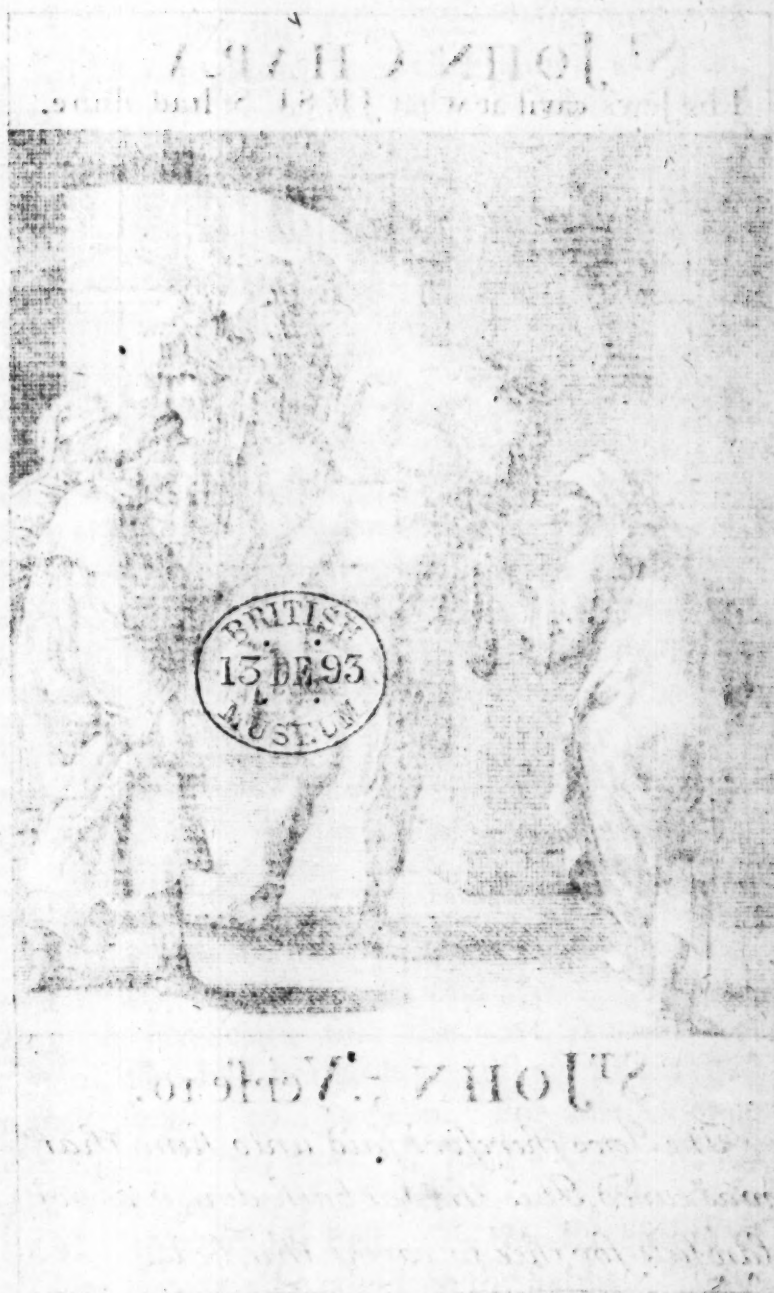
THE first and peaceable Year of our Blessed Lord's Preaching being expired, there was a Feast of the Jews, and Jesus went up to *Jerusalem*. This Feast was the second *Passover* he kept after he began to preach. Being arrived at *Jerusalem* he finds an impotent Person lying at the (m) *Sheep-Pool* of *Bethesda*, waiting till the (n) *Angel* at a certain Season should move the Waters, after which whosoever stepped in first was cured of his In-

(m) *Sheep-Pool*. This *Sheep-Pool* was the Place where the Sacrifices used to be washed; and *Bethesda* a House of Mercy, so called in *Hebrew*, or an Hospital, where the sick lay to be cured. As to the *Sheep Pool*, there are many Conjectures about the Medicinal Virtue. The Use of it in Relation to Sheep was not for the washing of live Sheep there by such as brought them to be sacrificed, but the Carcasses or Entrails of them when they were slain: And this was done by the *Nethinim*, (or inferiour Officers,) who delivered them to the Priests to be offer'd in the Temple: Which supposes this Washing to be intermediate between the Slaying and Offering the Sacrifices, and to belong to all the Sacrifices, not the Sheep only. This was the Opinion of some, who give this for the commonly assigned Reason of the Divine Healing Power that these Waters had,

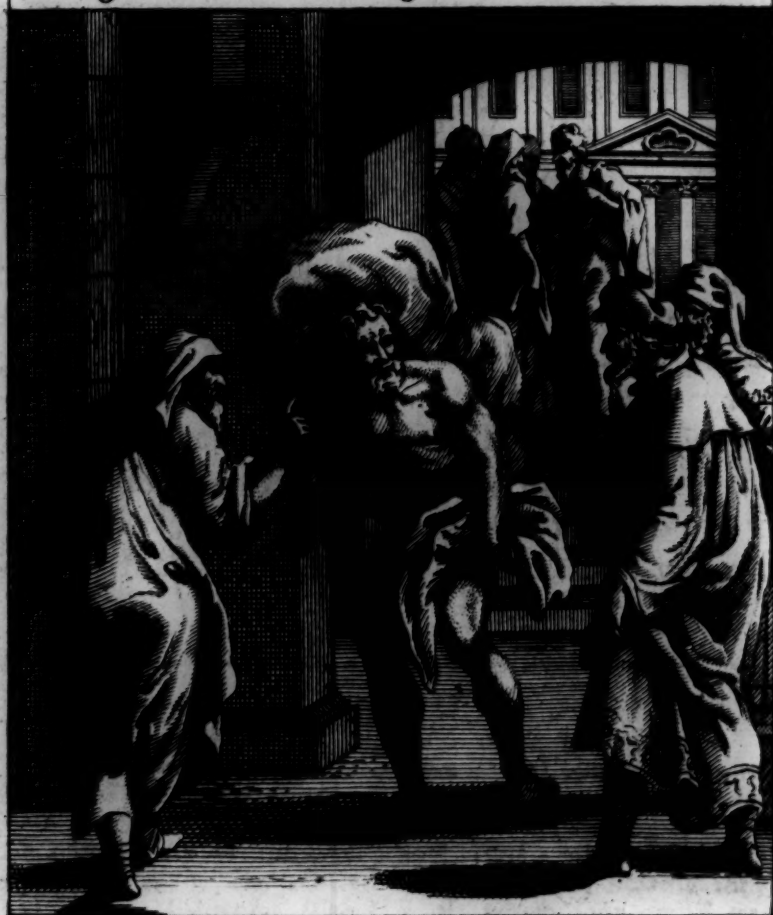
because the Entrails of the Sacrifices were washed there.

(n) *Angel*. The sick Person was to go into the Pool immediately upon the Moving or Troubling the Waters; which must signify, that just upon the Moving they had a Force, which soon cool'd or decay'd again by the Sinking of that which was stirred up, or by the Evaporating of it. All which, if it be a natural, and no miraculous Way of curing, it will be the more unlikely that the Word *Angel* should here signify an *Angel of God*. For it may easily be supposed, that there was an Officer or Servant sent down by them that had any Skill in it, to trouble the Waters at a fit Time; and being a Messenger sent before, as it were, to prepare for the sick Man's coming after him, might well be called *Angelos*, not an *Angel*, but a Messenger, which the Word in *Greek* properly signifies.

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ST JOHN CHAP. V.
The Jews cavil at what JESUS had done.



ST JOHN 5. Verse 10.
*The Jews therefore said unto him that
was cured, It is the Sabbath day; it is not
lawful for thee to carry thy bed,*

Infirmity. The poor Man had labour'd Thirty eight Years under this Distemper, and waited every Season for an Opportunity of getting first into the Pool, but still was prevented by some or other of the Hospital, who got in before him. Jesus seeing the poor Man lying under so many Years Disappointment, had Compassion on him, and asked him whether he would be made whole. The poor Cripple supposing he would have offered him his Assistance to get into the Pool, told him he had no Body to help him into the Water. But Jesus meant him a more immediate Cure, for he commands him to rise, take up his Bed, and walk. The Man is immediately made whole, and, as his Heavenly Physician commanded, takes up his Bed, and prepares to walk to his Home. This Cure happen'd to be wrought upon a Sabbath; and therefore the *Jews* take Occasion from thence to quarrel with the Man that was cured, telling him that it being the Sabbath he could not answer carrying his Bed. But the poor Man highly pleased with, and intirely depending on the Power and Authority of that great Person that had cured him, tells the malicious *Jews*, That he that had cured him gave him Power to carry his Bed. They asked him who that was: But the Man knew not; for Jesus had withdrawn himself. Soon after Jesus sees the Man in the Temple, and, no Doubt, suspecting or seeing something irregular in his Demeanor gives him this preventive Admonition, *Behold thou art whole now; Sin no more, lest a worst Evil happen unto thee.* The Man well knowing his Physician, tells the next *Jews* he met that it was Jesus who had healed him; which so enraged them, that they sought to slay him: For this Offence seem'd double to the *Jews*, both working a Cure, which they thought unlawful on the Sabbath, and also commanding the Man to carry his Bed. To this Exception of theirs against him, because he cured on the Sabbath, Jesus made this Reply: “ (o) God my Father, from whose rest
“ you take the Celebration of the Sabbath, did not so
“ rest

(o) See *John* 5. from v. 17. to the End of the Chapter.

“ rest from all Work on the Sabbath, but that ever since
 “ he hath done Works of Providence, of Preservation
 “ and Mercy every Day: And why may not I his Son do
 “ so without Exception, my Father’s Actions and mine
 “ being the same.” This the Jews, that knew the Son
 of God must be of the very Divine Nature, (as the Son
 is of the same Nature with his Father,) and therefore
 equal with God, interpreted to be Blasphemy in him,
 whom they believed not to be the Messias, and therefore
 ought to be punished with Death. To this Exception of
 theirs against Christ, he answers, “ Although I affirm
 “ my self to be the Son of God, and so am rightly con-
 “ cluded by you to be equal with my Father, yet this is
 “ far from being Matter of Impiety in me, far from op-
 “ posing my self against God, for I do nothing but what
 “ is the express Will of my Father; and therefore it was
 “ reasonable for me to * say what I did, that my Father’s
 “ Actions will justify me in doing the same. For out of
 “ the infinite Love my Father bears to me, he commu-
 “ nicates all Things to me, and by that Means you are
 “ like to have greater Matter of Wonder than the curing
 “ of this Sick-Man on the Sabbath can amount to; for
 “ even to the raising of the Dead, (which is far greater
 “ than that of curing the Sick,) my Father hath commu-
 “ nicated his Power to me; and as my Father raiseth, so
 “ will I whomsoever I please: And for the Office of
 “ judging Angels or Men, my Father doth it not him-
 “ self, but hath put all into the Son’s Hand. According
 “ to this you must be great Hypocrites to pretend that
 “ you zealously honour my Father, when you do despise
 “ and dishonour me, who am sent with this Power at
 “ this Time on Purpose to be honour’d by all Men, in
 “ the same Manner as my Father is honour’d, that so
 “ I may work a Reformation among you. This is so
 “ perfectly the Will of my Father, that I must tell you
 “ that on your hearkning at this Time to me, and be-
 “ lieving and entertaining my Doctrine as the Message of
 God

" God, depends your eternal Well-being. I assure you
 " this Power, which God my Father hath given me at
 " this Time, extendeth to the greatest Things, even to
 " raising the Dead out of their Graves, which ye shall
 " shortly see exercised by me: For as God hath of him-
 " self Power to give Life to any Thing, so hath he given
 " this Power to me, and I have it. And as I am God,
 " my Father hath given me all Power and Authority
 " both now and hereafter. Wonder not at what I say;
 " for there shall certainly be a Time of general Resur-
 " rection for all the Dead, and an Essay thereof shall
 " shortly be seen among you: And the Righteous shall
 " have their Bodies and Souls united in Bliss, and the
 " Wicked shall have also a Restitution of their Bodies to
 " receive their Punishment and Sentence. My Judgment
 " is righteous and agreeable to the Method and Decree
 " of my Father, that they that believe on me shall be
 " saved, and they that reject me shall not. This my Fa-
 " ther hath declared; and therefore it is not seeking Ho-
 " nour or Revenge to my self that I say or do this, but
 " going according to the Prescript of my Father. Ye
 " know there is another that beareth Witness of me;
 " and for a Proof hereof ye sent to *John*, who bap-
 " tized me, when the Spirit descended on me, and he
 " saw it, and testified to you the Truth of it. He
 " was *Elias*, being like Fire, and his Word like a burn-
 " ing Lamp, and for a While ye liked well to hear him;
 " but as soon as he testified of me, then ye presently re-
 " jected him. Ye look into and examine the Old-Testa-
 " ment, whereon ye depend and believe through the
 " Performance of the Mosaical Law ye shall have eter-
 " nal Life; but on Examination ye will find all those
 " Prophecies are Types, and fulfilled in me, and that all
 " the Promises of Life there made have an Aspect on
 " the Giver of Life. But these, though ye look on them
 " as the Repository of your present and future Bliss, and
 " though they direct you to me as the only Means to
 " attain it, yet ye wilfully reject me, and consequently
 " that Bliss. *Alas!* It is not your good Opinion or Ap-
 probation

“ probation that I contend for while I thus speak : Ye
 “ have not the Love of God in you, and therefore ye
 “ reject me. Do but consider the Unreasonableness of
 “ your Actions? I bring my Commission from God, and
 “ ye regard it not ; yet if another, without any Com-
 “ mission from God, a mere Counterfeit, that in his own
 “ Name come and undertake to seduce you, (such as *Simon Magus*,) what Multitudes of you *Jews* will follow
 “ him? ’Tis not possible you should believe a-right that
 “ are so much in Love with the Praise of Men ; a to take
 “ him for a Prophet who hath no other Testimony of
 “ himself that he is so but his own, or the Voice of
 “ other Men, and dare not believe on me ; the Ru-
 “ lers for Fear of the People, and the People for Fear
 “ of the Rulers ; and in the mean While both con-
 “ temn the Favour and Approbation of God, and set
 “ his Testimony at Nought, and reject me who come
 “ authoriz’d with it. ’Tis not so much I, to whom
 “ you have done this Affront, and therefore I shall
 “ not bring any Complaint against you before my Fa-
 “ ther ; but it is your own Prophet *Moses*, on whom you
 “ pretend so much to depend, that will rise up in Judg-
 “ ment, and testify against you. Had you believed
 “ *Moses*, that Prophet whom ye seem so much to value,
 “ his Predictions and typical Representations would have
 “ led you to believe on me, in whom they are all com-
 “ pleted. But if your own *Moses* cannot prevail with
 “ you, I can expect to carry no Weight or Authority
 “ with you.

Here was an excellent Admonition, mix’d with Love
 and Reproach, Terror and Tenderness ; and though the
 very worst that the *Jews* could then make of it must
 needs terminate in their own Good, yet the plainer he
 speaks, the more stupid and unintelligible they are ; and
 the more fond he in inviting them, the more obdurate
 and stubborn they in rejecting him. Every Action,
 though tending to very considerable Relief and Advan-
 tage of some of them, still provokes them, and every
 Word, though express’d with the most divine Gospel-
 Accent,

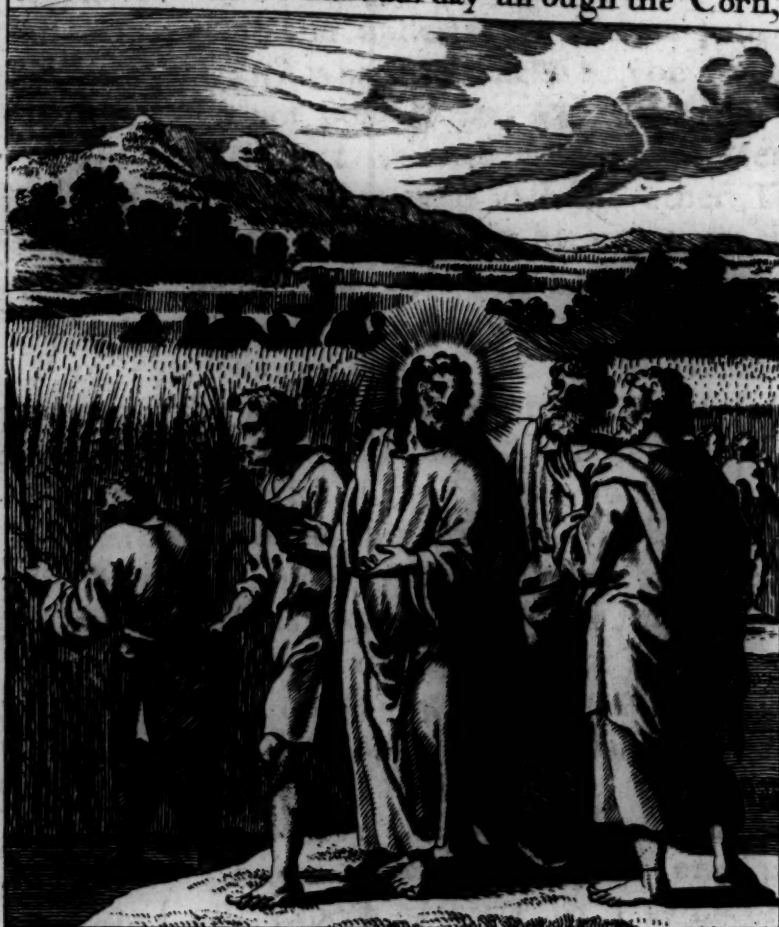
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THE BRITISH MUSEUM



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ST MATTHEW CHAP. XII.
JESUS went on the Sabbath-day through the Corn,



ST MATTHEW ¹² Verse 1.

*And his disciples were an hungred, and
 began to pluck the ears of corn, and to eat.
 But when the Pharisees saw it, they said*

Accent, raises the scandal higher; for in the (p) second Sabbath after the first, that is, in the first Day of Unleavened Bread, which happen'd the next Day after their weekly Sabbath, the Disciples passing through the Fields, and pressed with Hunger, pluck'd some ripe Ears of Corn, and rubbing them in their Hands did eat them to satisfy their craving Appetites. The malicious Pharisees greedily catch at every Occasion of quarrelling with him, or those that belong'd to him. Why do ye eat, say they to the Disciples, before the publick Service, which Thing ought not to be done on Sabbath Days, especially on such a Day as this, the Feast of *Pentecost*. Our Saviour undertakes the Argument, and answers for his Disciples, putting them in Mind what *David* did, and those that were with him, in the Case of Hunger, as this was, how he transgressed the Law of Holy Things; hereby offering to satisfy their Scruples, and to convince them that Works of necessity are sometimes to be permitted, even to the Breach of a positive temporary Constitution or Law; and that Acts of Mercy are the best and most acceptable Methods of serving God upon any Day whatsoever, or any Part of the Day that is vacant to other Offices, and proper for a religious Festival.

But this was talking to the deaf Winds; neither Reason nor Religion will give them Satisfaction; they are so enraged that nothing but his Destruction will please. Therefore Jesus knowing the Wickedness of their Hearts withdrew from *Jerusalem*, and returned to *Galilee*, whither the Scribes and Pharisees persue him; their keen-scented Malice will not let him rest, but follows him where-ever he goes, observing every Action, especially whether he would prosecute that which they called the Prophanation of their Sabbath, by doing Acts of Mercy upon

(p) *Second Sabbath, &c.* When any of the solemn yearly Feasts fell on the Sabbath-Day, that Sabbath had a special extraordinary Respect attributed to it, and was called sometimes a great Sabbath, and a great Day of Sabbath, *John. 19. 31.* In the Morn- ing therefore of the Day of *Pentecost*, falling on a Sabbath-Day, by which Conjunction that Day became an high Sabbath, this Dispute about the eating the Ears of Corn happen'd. This Feast of *Pentecost* in *Exod. 23. 16.* is called the Feast of Harvest.

upon that Day: Their Malice is soon gratified with an Opportunity: For entering into one of the Synagogues of Galilee upon the Sabbath, he cast his Eye upon a (q) Man whose Right-Hand was withered. Here was an Object offered to his Compassion, which never fail'd to exert it self, especially on such a deplorable Occasion. The quick-sighted Malice of his Enemies soon snatched at the Opportunity, and lest he should not answer their End, they start the Question first, asking him whether it was lawful to heal on the Sabbath-Day. Jesus knew their Thoughts, and had an Answer ready for them; but first confronts them with the Object, bidding the Man with the wither'd Hand to stand forth in the Midst of the Assembly, that every one might see him. This Object was sufficient to move Pity in any but a Jewish Breast, and rather put the whole Congregation upon an Address and Petition of imploring Help from the Heavenly Physician upon this poor Wretch, than to make him an Occasion of insnaring and accusing him. Jesus therefore puts the Question home to them, making the Case partly their own. *Is it lawful, says he, on the Sabbath-Day to do Good, or to do Evil? To save Life, or to destroy it?* This was so apposite to the present Circumstance, and so convictive of their malicious Design upon him, that they had nothing to say for themselves. But Jesus pursues his Argument with a closer and more immediate Application to themselves. *Which of you, says he, shall have a Sheep fallen into a Pit on the Sabbath-Day, and will not lift it out? How much better then is a Man than a Sheep?* From whence he draws this plain Conclusion, *Wherefore is it lawful to do Good on the Sabbath-Day?* And knowing the Hardness of their Hearts, he waited not for an Answer, but hastens to the Relief of the poor Man, commanding him to stretch forth his Hand; which he did, and it was restored whole as the other. Upon this Act, being confirm'd in their Malice, the Pharisees went forth, and

(q) Man. St. Jerom reports this Man to have been a Mason.

and joining with the (r) *Herodians*, they both conspire the Death of him who came to offer them eternal Life.

But hitherto their Malice could not reach him, he had not yet finished the Work his Father sent him to do: He therefore knowing their impious Designs on his Life, departs from thence again, and goes toward the Sea-Coast: The Numbers of People increasing where-ever he goes, as his Fame did; for he was now followed by new Multitudes from *Galilee*, from *Judea*, from *Jerusalem*, from *Idumea*, from beyond *Jordan*, from about *Tyre* and *Sidon*, who in all Quarters hearing the Report of his miraculous Power to cure all Diseases by the Word of his Mouth, the Touch of his Hand, or the Handling his Garment, came with their Sick and Possessed for Help, who pressed hard on him but to touch him, and they were all immediately cured of their Distempers. Nay, his Fame so increased, that the very Devils and unclean Spirits publickly confessed that he was the Son of God, till they were upon all Occasions restrained, and compelled to Silence.

The Multitude thronging from all Parts, and daily increasing, he commanded a Ship to be in Readiness against any Inconvenience or troublesome Pressures of the People: After which he went up into a Mountain to pray, and continued in Prayer all Night, intending to make the first Ordination of Apostles; which the next Day he did, choosing out of the Number of his Disciples these Twelve to be (s) Apostles, *Simon Peter*, and *Andrew*, *James*,

F 2

and

(r) *Herodians*. *Tertullian*, *Chrysostom*, *Jerom*, and several others, very mistakenly say the *Herodians* were a Sect of People who said *Herod* was the *Messias*, because by a Decree of the *Roman* Senate, when the Sceptre departed from *Judah*, he was declared King. But it is very improbable that thirty Years after *Herod's* Death there should be any of the Belief that *Herod* was the *Messias*. The *Herodians* therefore here mentioned

were Followers of *Herod*, in Opposition to those that acknowledg'd and adher'd to the *Cæsarean* or *Roman* Authority, which the Pharisees generally look'd upon as an Usurpation. And yet the *Herodians* were not a distinct Sect from the Pharisees and Sadduces, as appears by comparing *Matt.* 16. 16. with *Mark* 8. 15.

(s) *Apostles*. The Word *Apostle* in general signifies *Messenger*, or *sent*; in which Sense the *Jews* are said to have

and John, Philip and Bartholomew, Matthew and Thomas, James the Son of Alphaeus, and Simon the Zealot, Judas the Brother of James, and Judas Iscariot. Having chosen them, he instructs them in the myſterious Parts of his holy Doctrine, and ſeeing a great Multitude of People that were his conſtant Followers, he goes up into a Mountain, where in a more eminent Manner he ſets upon his prophetick Office, and addreſſes himſelf in general to the Apoſtles and the Multitude; pronouncing the Bleſſing of the Kingdom of Heaven to the humble and lowly; comfort to thoſe that mourn for their Sins; protection and ſecurity of Life to thoſe that live quietly and meekly; a complete and perfect Satiety to thoſe bleſſed Appetites, that ſpiritually hunger and thirſt after Righteouſneſs; compaſſion and mercy to thoſe that are tenderly and pitifully affected towards the Miſeries and Wants of the diſtreſſed; the beatifick Viſion, (or Sight of God) to thoſe that have not deſiled their Souls with fleſhly Luſts and worldly Impurities; the Portion and Bleſſing of the Children of God to thoſe that love and labour for Peace; the Martyr's glorious Crown to thoſe that ſuffer for the Diſcharge of a good Conſcience, and everlaſting Praises to thoſe that patiently bear the Calumnies and Reproaches of the wicked for Chriſt's ſake.

Afterwards giving particular Inſtructions to his Apoſtles and Diſciples, together with their Commiſſions, being now about to ſend them abroad, he ſays, " You my
" Diſciples and all Chriſtians are the Salt of the Earth,
" ye are thoſe that by your Doctrine, exemplary Piety
" and

have Apoſtles, whom they deputed to act as their Proxies or Deputies: Whence the Jewish Proverb, *Every Man's Apoſtle is as himſelf*, that is, is his Vicar or Proxy, and what he doth as valid as if the Perſon had done it himſelf. And in this Senſe the Twelve after Chriſt's Departure had others, whom they ſent to act for them in their Charge, and whom they called their Apoſtles.

In an Evangelical Senſe the Word *Apoſtle* ſignifies primarily that Office, whereunto the Twelve were ſet a-part by Chriſt immediately; as alſo that of St. Paul and Barnabas, ſent by the eſpecial Appointment of the Holy Ghoſt, *Acts* 13. 2. Secondly, it belonged to ſome others after, that received the like Commiſſion from the Twelve or St. Paul.

“ and Charity are to keep the World from putrifying :
“ But if your lives grow Unfavoury by corrupt living,
“ ye will be the most unprofitable, contemptible Crea-
“ tures in the World ; will be the Refuse of the Earth,
“ and dealt with accordingly. Ye are the Light of the
“ World, like a City set on a Hill, which is seen by all
“ that travel near it, and by them inquired after what
“ it is ; so the Church of Christ, which is a most conspi-
“ cuous Society, cannot fail being taken Notice of by
“ the rest of the World, and either attract them by their
“ Good or discourage them by their bad Examples. It is
“ my Design in you to set up a Torch or Luminary, that
“ by the Doctrine which ye shall preach, and the exem-
“ plary Lives ye are to lead, ye shall direct all others in
“ the Actions of their Lives. Let your Light therefore
“ so shine before Men, that you may recommend all
“ others to the Practice of your honest, honourable and
“ pious Actions. I come not to take any Thing away
“ from the moral Duties prescrib'd in the Law or by the
“ Prophets, but to repair and make up whatsoever is
“ wanting ; to restore what hath been taken from it by
“ false Interpretations ; and to increase and add to the
“ Law, till the World be destroyed, and all Things come
“ to an end ; no one left Particle shall be taken from the
“ Law, or lose it's Force and Obligation. Whosoever by
“ his Practice or Doctrine goes about to evacuate any one
“ of the least Commands of the Law, he shall be thought
“ unworthy of having his Name registred in the Cata-
“ logue of Christians here, or Saints hereafter. But who-
“ soever shall practice and teach others the Duties of it,
“ shall be advanc'd to the Dignity of judging others,
“ and to the Glory attending it in Heaven. Except your
“ Righteousness shall exceed the ordinary Practice of the
“ Scribes and Pharisees, ye shall not enter the Kingdom
“ of Heaven. Moses delivered to the Jews, that they
“ should commit no murder, and that he which did
“ should be obnoxious to capital Punishment : But I say,
“ the Law is short in this, for whoever is angry with his
“ Brother

“ Brother (t) without a Cause, or call him Racha, or
 “ Fool, shall be in danger of Judgment, or of the Coun-
 “ cil, or of Hell-fire. Presume not to approach the Al-
 “ tar with thy Peace-offering unreconciled to thy Bro-
 “ ther. Be not litigious, lest thy Adversary accuse thee
 “ before the Judge, and thou be cast into Prison. The
 “ Law forbids Adultery, but I say, he that looks lust-
 “ fully on a Woman, that gazes intemperately on a beau-
 “ tiful Face, though he satisfies not his Flesh, yet by that
 “ very lustful Look, hath for his Part made himself guilty
 “ of Adultery on her. Thou hadst better be without
 “ thy Hand or thy Eye (though never so useful Instru-
 “ ments of Nature) than to be insnared by them. Thou
 “ shalt not put away thy Wife but for Fornication, other-
 “ wise thou makest her commit Adultery. All voluntary
 “ Swearing though by the meanest Thing or Creature is
 “ interdicted thee; and in thy common Conversation
 “ thou shalt use no more than a bare Affirmative or Ne-
 “ gative, Yea, or No. Oppose not violence to the inju-
 “ rious Man, but whoever shall use thee contumeliously
 “ (v) bear it patiently: Patience for the Present, and
 “ dependance on God’s Providence for the Future, do
 “ best become a Christian. If any one by Suit at Law
 “ shall endeavour to rob thee of thy meaner or in-
 “ ner

(t) *Without a Cause.* The Pro-
 phets and Apostles, and Jesus Christ
 himself, in citing the Writings of
 Moses do seldom or never express his
 very Words, thinking it sufficient to
 give the true Sense or Meaning of
 them. Thus Moses commands, *to*
serve the Lord, but our Saviour
 makes no scruple to add the Word
only, which is likewise to be extend-
 ed to the Precept of Worshipping
 him, as the Devil himself did acknow-
 ledge. Nay, it is sometimes abso-
 lutely necessary for making up a
 compleat Sense to supply some Words
 which have gone before, or follow
 after. As when our Saviour in this
 place says, *Be not angry with thy Bro-*

ther without a Cause, and afterwards
 in the same Verse forbids to call him
curst Wretch or Racha, that is, to
 give him ill or reproachful Names,
 it is plain that we are to add *without*
a Cause. For our Saviour himself,
 whose Life was a Comment upon
 his Doctrine, was often angry, and
 treated the Pharisees and Sadduces
 more than once with the worst of
 Names, calling them *blind, fools,*
whited Sepulchres, Hypocrites, and
Children of the Devil; which he can-
 not be supposed to do without a
 Cause.

(v) *Bear.* To turn the Cheek is
 a proverbial Saying, and signifies
 bearing a wrong or injury patiently.

" ner Garment, do thou, rather than oppose violence to
 " his Injustice, suffer the Loss of thy upper better Gar-
 " ment: And whoever shall make thee (w) go and carry
 " his Burthen a little Way, do thou again, rather than
 " permit thy Passion to oppose violence to this Injury or
 " light Invasion of thy Liberty, suffer as much more. Do
 " not proudly or disdainfully turn away from him that
 " asks a Favour of thee. *Moses's* Precept indeed con-
 " cerning the Kind-dealing of the *Jews* with other Men
 " extended not universally to all, but peculiar y to their
 " own Countrymen and fellow-*Jews*, (called the Sons of
 " thy People.) But to (x) aliens and Enemies they were
 " not bound to be kind; but I say unto you, love your
 " Enemies, return Blessings and Prayers for Curses and
 " Reproaches; for if ye have ordinary Charity for them
 " that have the same to you, what reward can ye expect
 " from God for so doing? The worst Sort of Men in the
 " World will do so; and ye do not distinguish your
 " selves from the common People. Therefore I require
 " of you that will be my Disciples, that you exercise
 " your Charity, whether of the lowest or highest Sort,
 " and extend it as far as the Mercy of God is extended,
 " to Enemies as well as Friends, that in so doing you
 " may be (y) perfect as your Father in Heaven is per-
 " fect.

" Be not charitable for the sake of Applause, for
 " thereby you will lose the Reward which God in Hea-
 " ven hath laid up for the Alms-giver. But when thou
 " dost any Act of Mercy, do it not vaingloriously
 " but privately, and thou wilt certainly enjoy the Re-

F 4

" ward

(w) *Go*. What we render *go a*
Mile, is a *Persian* Word and Custom,
 which signifies to take up Men, as we
 take up Horses to carry our Burthens
 from Stage to Stage, which when
 one hath performed, another is ta-
 ken up in his stead for the next Stage.

(x) *Aliens*. The *Jews* were so far
 from being obliged by the Law of
Moses to be kind or friendly to fo-

reigners, that they were commanded
 to treat the Seven Nations in an ho-
 stile Manner.

(y) *Perfect*. To imitate or equal
 God in all Things, is impossible, and
 in some Things presumptuous; but
 in Acts of Mercy, Charity, and the
 like, we are expressly commanded to
 imitate him as far as humane Nature
 will permit.

ward of thy secret Piety, which God will openly bestow on thee in the Sight of Men and Angels.

When thou address'st thy self to God in Prayer, affect not popular Hypocrisy in exposing thy self to the View of the Multitude that thou may'st be admired of them; but retire from worldly Company into thy Closet, and with thy Door shut to thee, pray to thy heavenly Father thus in secret, who, though he be invisible, yet seeth thee, and will publickly Reward thy private Devotion. Avoid vain Repetitions, and lengthen not thy Prayers with idle Tautologies, after the Manner of the Heathens, who think they shall have their Prayers granted for the Multiplicity of Words used by them in their Devotions. Be not therefore like them, for your Father hath no need of your Instructions to tell him your Wants, and is not likely to be wrought on by the Length of your Prayers. I will therefore set you a Pattern, after which ye shall form your Prayers. When ye pray, say, (2.) Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this Day our daily Bread. And forgive us our Debts, as we forgive our Debtors. And lead us not into Temptation, but deliver us from evil, for thine is the Kingdom, the Power and the Glory, for ever. Amen.

Imitate not the Hypocrites in (a) Fasting, who put on mournful Looks, and appear in foul Garments, that they may be thought to be in earnest; but behave thy self as upon another Day, that thou appear not unto Men to fast, but unto God.

“ Lay

(2) *Our Father.* This Prayer is distinct from that in *St. Luk.* 11. 2. for this in *St. Matt.* 6. 9. is part of Christ's famous Sermon on the Mount; but that in *St. Luke* upon a special Motion of the Disciples, at a Time, when he had done praying, who seeing him often retire to pray, desired him to give them a Form of

Prayer, which they might constantly use, as *John Baptist* had given to his Disciples. This Prayer in *St. Matthew* was in the second Year after Christ's Baptism, that in *St. Luke* in the Third.

(a) *Fasting.* The Jews anointed and washed themselves every Day, except in Time of Mourning.

“ Lay not up any worldly Treasure, which is liable
 “ either to rust, vermin or thieves; but lay up Treasure
 “ in Heaven, where it will be for ever safe. Where cov-
 “ ousness hath taken Possession, there is nothing but
 “ Darkness; for Liberality and Charity are extinguished
 “ by it; and that which tends to the Increase of Riches
 “ cannot be reconcileable with the Service of God.

“ Be not anxious or solicitous for the Future; it is
 “ doubting of God’s Providence, which will not fail to sup-
 “ ply our Necessities, if we trust in him. The Fowls of the
 “ Air are a great Instance of his Care, who take care for
 “ nothing, and yet enjoy every Thing.

“ Be not hasty in judging others, lest thou fall under
 “ their more severe Censure. Why should’st thou reflect
 “ so sharply on the Faults of others, who art more lia-
 “ ble to their Censure for thy own Follies? Be cautious
 “ in reproving the incorrigible, who will be apt to re-
 “ proach thee for thy charitable Love, as Swine under-
 “ value precious Jewels, and Dogs bite those that feed
 “ them. Apply your selves to God in Prayer for what
 “ you want, which will be a sure Way of obtaining it.
 “ Enter in at the strait Gate, let all your Care be to set
 “ your selves upon the Christian Course, be it never so
 “ strict (for it is easy to enter on a vicious Course, and
 “ go through with it, and there are Multitudes that pass
 “ that Way to eternal Destruction.) But the Gate that
 “ leadeth to Life being strait, there will be need of all
 “ your Care, because the Entrance and whole Course of
 “ a Christian’s Life is made up of perfect strictness in Op-
 “ position to the Looseness of the World, and that makes
 “ so few to choose it.

“ Beware of false Prophets and Teachers who pretend
 “ the greatest Innocence and Meekness, but design the
 “ contrary. Ye will discover them by their Practices.
 “ For when they have gain’d some esteem with you, they
 “ will endeavour to corrupt you.

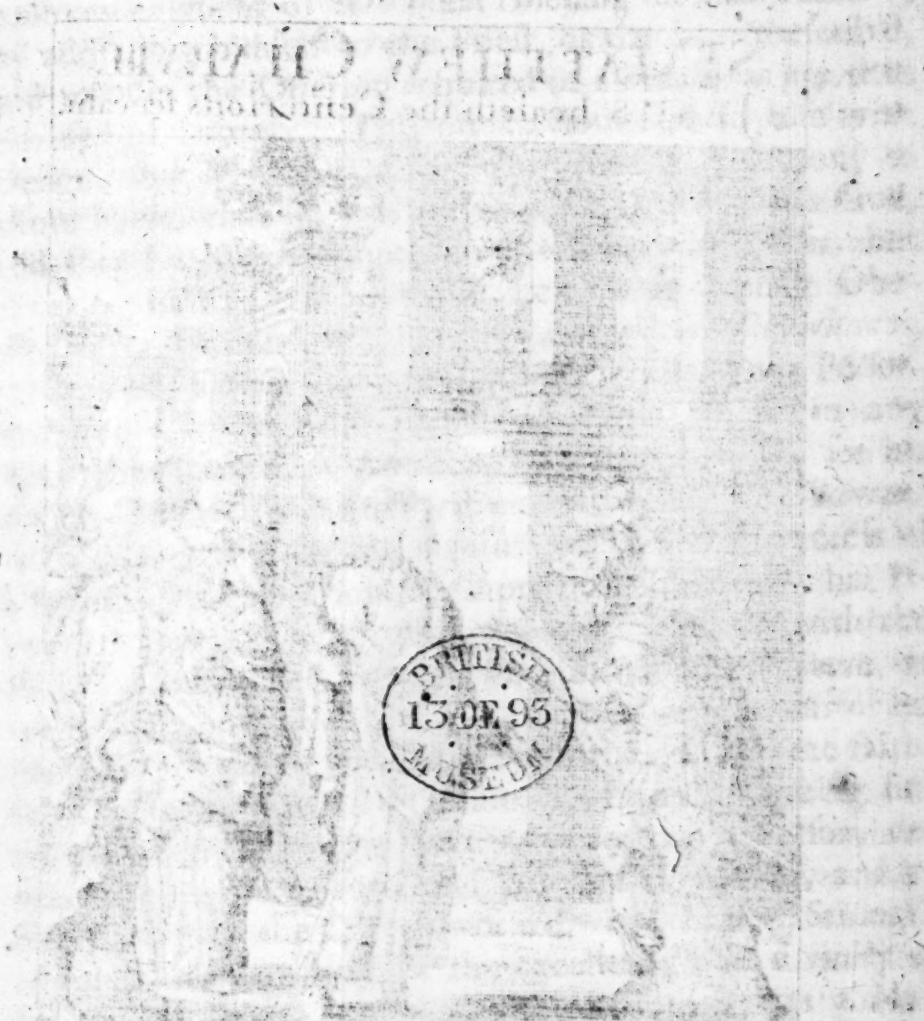
“ They

“ They that in Words take upon them to be the only
“ Servants, Sons and Saints of God, as Hereticks and
“ Schismatics ordinarily do, yet these Words of theirs
“ and their Confident calling on God, are not such Fruits,
“ by which you can judge well of them; for it is not
“ every one that believeth on me, which acknowledg-
“ eth me, or looketh for Salvation from me. At the
“ Day of Judgment many will say to me, Lord we are
“ the Men which thou by thy Power hast inabled to cast
“ out Devils, and do all kind of Miracles. But I shall
“ tell such, I never knew them.

“ Whosoever believeth and entertaineth all these
“ Things contained in this Sermon, and practiseth them,
“ he is like a prudent Builder, who laid the Foundation
“ of his House upon a Rock, which Wind and Weather
“ could no way affect with Injury or Damage. But he
“ that heareth these Things and practiseth them not,
“ shall by all Men be reputed to be like the Man who
“ built his House upon the Sand, which was soon blown
“ down by the stormy Winds, and washed away by the
“ Flouds.

Our blessed Lord having finished his Sermon on the Mount, the People were astonish'd at him, for he delivered his Doctrine with extraordinary Authority and Power, prophetick at least (which since the Prophet *Malachi's* Time had been intermitted) and not with that indifference as was practis'd by the Doctors of the Law among the *Jews*.

Nor did the Multitude resort to him only for the sake of his Doctrine, but also of the miraculous Cures, which he daily wrought among them; which had so spread and increas'd his Fame, that all that were afflicted with any Disease or Malady, if they could but approach him, doubted not of a Cure. Among the admiring Crowds which continually flock'd about him, a poor leprous Wretch all over crusted with Ulcers, threw himself at the Feet of the Divine Physician, imploring his Help, and with a faithful Assurance depending on his Ability to restore him to his Health, if he would be pleas'd to make



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7.
ST MATTHEW CHAP. VIII.
JESUS healeth the Centurions servant.



ST MATTHEW 8. Verse 5. 6.

*When Jesus was entred into Capernaum,
there came unto him a Centurion, beseeching
him, and saying, Lord, my servant etc.*

3.^d S. aft. Epiph. Pl 2.^d

make use of his Power. Our Saviour looking on the poor Leper with Pity, confirms his Faith by a speedy instant Cure; at the same Time commanding him to make an Acknowledgment of the great Blessing he had receiv'd, by addressing himself to the Priest, as the Law prescrib'd, and to offer the Offering required of all such, as are thus cleansed of Leprosy. This our Saviour said to him with Design, that it might by this Means be a Testimony to assure them, that he was the Messias, that he was God, and that he opposed not the Law given by *Moses*, but came to fulfil it. The joyful Leper in a willing Obedience retires, and our Blessed Lord enters *Capernaum*, which he makes a fresh Scene of his miraculous Performances: For he is no sooner discovered to be in any Place, but immediate Application is made to him for his divine Assistance and further Demonstration of his Power.

In *Capernaum* the Holy Jesus received the Address of a faithful (c) Centurion or Captain in behalf of his favourite Servant, who was grievously afflicted with the Palsy. Our Blessed Lord, always as ready to relieve, as we to ask, proposeth to the Centurion the Honour of his immediate Presence to visit his Servant; which the faithful Commander in all Humility declines, and being unwilling to give him the Trouble of coming in Person, desires only his sacred Fiat, the Word of Command, and he firmly believed the Cure perform'd. For through Strength of Faith he was assured of the excellency and divinity of his Saviour; and therefore, though himself was a Man in Power, he thought it too great an Honour for his earthly Habitation to be visited by the great Saviour of the World. (d) Jesus with Pleasure and Admiration observing the believing Captain, turns to his Disciples, to whom he with much Earnestness of Asseveration expresses himself, assuring them, that he had not found any Jew so fully persuaded of his Power, as this *Gentile-Centurion*. But this which is now so very admirable, will
within

(c) *Centurion*. He was a Captain quartered in *Judea*, of the *Iron-Legion*, which usually

(d) See *Matt.* 8. 10, 11, 12, &c

within a short Time be frequently exemplified ; for Multitudes shall come in from all Parts of the World, and believe in Christ, and shall sit down with *Abraham* and the rest of the Patriarchs of the *Jewish* Nation ; but the *Jews* themselves, to whom the *Messias* was primarily sent, will disbelieve and be punished accordingly, they will be shut out of the Church here and Heaven hereafter. Then turning to the Centurion, who with Joy and Patience heard Jesus talking, he pronounces the Servant cured, and dismisses the Master of him to the Enjoyment of that Satisfaction which his Faith had procured him. The miraculous Cure was in proportion to his Faith ; for returning, he found upon inquiry that his Servant recovered the same Time that Jesus had declared it. Thus the Servant received the Blessing of Health as the Reward and Honour of his Master's Faith.

From *Capernaum* Jesus passing through *Galilee* attended with a great Multitude of People as he came near the Gates of *Naim*, is met by a Crowd as numerous as his own, mournfully attending the dead Corps of an only Son of a Widow, by which loss the poor Mother was deprived of all worldly Comfort. Here was a proper Object for the Divinity to exercise it self upon, and which our Blessed Saviour's Compassion readily prompted him to. To comfort the weeping Parent therefore, he approaches the Bier, bids the Widow forbear weeping, and commands the Bearers to stop, when with his powerful Word and Touch he raises the young Man to Life: Who sitting up in the Bier spake to the Company, to convince them that he was brought to Life again. To restore decayed Health, and dispossess Devils and impure Spirits, were acts of Wonder to all that saw them ; but to recover defunct Nature, and to recal it from the Hands of Death, was so stupendous a Prodigy, as struck the Beholders not only with Amazement, but Fear ; for they glorified God for visiting his People, by sending a great Prophet among them ; justly concluding from the Grandness of the Action, that nothing but an Almighty Power could do such Things.

Upon

10/10/1911

ST MATTHEW CHAP XI
JESUS speaketh concerning John.



ST MATTHEW 11 Verse 7
*What went ye out into the wilder-
ness to see? A Reed Shaken with the
wind.*

Upon the Fame of this and other Miracles, which soon spread through all *Judea*, *John* the Baptist, who was still in Prison, sent two of his Disciples to him to minister Occasions of his greater Publication, inquiring if he were the Messias, or whether they were to expect another? At the very Time of their asking this Question for their clearer Conviction and Proof of his being the Messias, (e) *Jesus* perform'd many Miracles in their Presence, curing many of their Infirmities and Plague, and of evil Spirits, and unto many that were blind he gave Sight. To these Messengers therefore of *John* he return'd no Answer, but a Demonstration of the Nature of the Thing, and the Glory of the Miracles, saying, Return to *John* and tell him what you see; for the Deaf hear, the Blind see, the Lame walk, the Dead are raised, the Lepers are cleansed, and to the Poor the Gospel is preached. All which were the grand characteristick Notes of the Messias, according to the Predictions of the holy Prophets.

(Our Blessed Saviour having thus dismissed *John's* Disciples with this Answer, began to speak concerning *John*, giving a large Encomium of the Austerity and Holiness of his Person, the Greatness of his Function, and Divinity of his Commission; Saying, That he was greater than a Prophet, a burning and shining Light, the *Elias* that was to come, and the Consummation and ending of the old Prophets: Adding withal, that the Perverseness of that Age was most notorious in the Entertainment of himself and the Baptist: For neither could the Baptist, who came neither eating nor drinking (that by his Austerity and mortified Deportment he might invade the Judgment and Affections of the People) nor *Jesus*, who came both eating and drinking (that by a moderate and affable Life fram'd to the common Use and Compliance of Men, he might sweetly insinuate into the Affections of the Multitude) obtain Belief amongst them. The obstinate Jews object

(e) See *Luk.* 7. 21, 22, &c.

object against every Thing, and nothing could please them: But Wisdom and Righteousness had a Theatre in its own Family, and is justified of all her Children. Then he proceeds to a more applied Reprehension of *Chorazin*, *Bethsaida* and *Capernaum*; telling the Two first, that if the mighty Works which were done in them by him, had been done in *Tyre* and *Sidon*, (two Heathen Cities) they would long ago have repented; and therefore the Judgment or Punishment which befalls mere Heathen Cities, shall be easier, than what they could expect. And thou *Capernaum*, says he, the Place of my Abode, which hast been so honoured and favoured by me, beyond all other Places, and hast received such spiritual Advantages, shalt be brought to destruction suddenly, humbled as low as thou wert highly advanced; for if the Miracles done in thee with Design to reform thee, had been done in *Lot's* Time, for the reforming *Sodom* and *Gomorrhah*, they would have prevented their Destruction by a speedy Repentance.

Having thus severely reprehended the three Cities for their pertinacious continuing in their Sins and Infidelity, in Defiance and Reproof of all the mighty Works which had been wrought in them, he takes occasion at the same Time, (probably from that of his being received by the meaner, and refused by the higher Sort,) to break out into an affectionate Expression of thanks to God, that those Mysteries of the Gospel, which the wise Men of the World despised, (and were thereupon given up by God to their own wilful Blindness) were yet by him revealed to the most Ignorant and Mean; by this denoting, that God had so dispos'd the Way to heaven, that the most Ignorant and Humble, not the most Proud and Elated, were most ready to receive and imbrace it. This, said the Blessed Jesus, is an Act of thy free and undeserved Mercy to some, O Lord, and of thy just Desertion to others. Then he concludes this Sermon with an Invitation to all People wearied and disconsolate, loaden with Sin and Misery, to come to him, promising Ease to their Burthens, and Refreshment to their Weariness, and to exchange

exchange their heavy Pressures into an easy Yoke and a light Burthen.

The Holy Jesus having ended this Sermon, a certain wealthy Pharisee, named *Simon*, invited him to dine with him: Into whose House being entred, a (f) Woman that had liv'd in a sinful and scandalous Course of Life, abiding there in the City, heard of it. She came to Jesus into the Pharisee's House; not to glut her Eyes with the Sight of a miraculous and glorious Person, but in remorse and regret for her Sins. She came to the Blessed Jesus to lay her Burthen at his Feet; and as he lay along, she came behind him that lay next to Jesus, and standing there, let fall some Drops of Tears upon his Feet, Effects of her Sorrow and Love, and stooping down, wiped them with no other Towel than that of her own Hair: Then she fell down and kissed his Feet, and poured a Box of Ointment upon them. This Action was a perfect Ecstasy of Love, Sorrow, and Adoration; a festival Ceremony, becoming the Majesty of the greatest Earthly Monarch.

Whilst this poor Sinner was busie in the Expressions of her Religion and Veneration to Jesus, *Simon* his Host, in whom something of the perverse peevish Pharisee will still appear, thought with himself, that Jesus could not be a Prophet; otherwise he would have known this Woman to be a (g) Sinner, and not have suffer'd her to touch him. Which Jesus knowing, (for he understood his Thoughts as well as his Words) he immediately makes an Apology for the Woman and himself in a civil Question

ex-

(f) *Woman*. This Woman was *Mary Magdalen*. She had been married to a noble Personage, a Native of the Town and Castle of *Magdal*, from whence she took her Name of *Magdalen*, though she herself was born in *Bethany*. She was a Widow, and being prompted by her Wealth, Liberty and Youth to an intemperate Life, and too free Entertainments, had become very scandalous.

(g) *Sinner*. Though the Jewish Religion did permit Harlots of their

own Nation to live and enjoy the Privileges of their Nation, except that their Oblations were refused; yet the Pharisees, who pretended to a greater Degree of Sanctity than others, would not admit them to civil Usages, or the Benefits of ordinary Society, and thought Religion it self and the Honour of a Prophet was concern'd in the Interests of the same Superciliousness: And therefore *Simon* the Pharisee made this Objection within himself.

expressed in a Parable of two Debtors, to whom a greater and a less Debt respectively were forgiven; both of them concluding, that they would love their merciful Creditor in proportion to his Mercy in forgiving their Debts. In this Parable, Jesus gave the Reason of this Woman's extraordinary Expression of Love and Grief, and an Account of not rejecting her. Then applying it to the Woman, he reproaches his Host by distinguishing between his and the Woman's Entertainment; concluding the Parable with Forgiveness proportionable to her Sins; for she, who lov'd much, had much to be forgiven. This was so home and plain upon the proud Pharisee, that he might therein read his own Incivilities and inhospitable Entertainment, when it stood confronted with the Magnificency of Mary Magdalen's Penance and Charity. Dinner being over, Jesus dismisses the penitent Woman with this Blessing: *This great and affectionate Expression of thy extraordinary Faith is rewarded with a free Pardon of all thy Sins: Go and live as thou oughtst to do for the rest of thy Life; and God's Favour and all Happiness be with thee.*

After this, Jesus, attended with the Twelve, with Mary Magdalen, Joanna, Susanna, and many others, who supplied him with Necessaries out of their own Possessions, went through the whole Country, preaching the glad Tidings of the Kingdom of God: And coming into an House with a Design to eat, he was so crowded by the People that he could not; and therefore he disposed himself to dispense his Time to the Necessities of those that stood in need of his Help. Of which there were many and daily Instances; and one of which he was presented with in the Person of a poor Demoniac, possessed with a blind and dumb Devil; in whose Behalf his Friends intreated Jesus, that he would cast the Devil out: Which he immediately did, and the blind Man saw, and the dumb spake, so much to the Amazement of the People, that they ran in so prodigious Companies after him, and so scandalized the Pharisees, who thought that, by the means of this Prophet, their Reputation would be lessened,

lessen'd, and their Schools empty, that first a Rumour was scatter'd up and down from an uncertain Ground, but communicated with Tumult and apparent Noises, that Jesus was beside himself. Upon which Rumour, his Friends and Kindred came together to see, and to make some Provisions accordingly. When the Mother of Jesus and his Kindred came, they found him in an House, incircled with a Crowd of People full of Wonder and Admiration. And there it was that the Holy Virgin-Mother might hear Part of her own Prophecy literally verified, *That the Generations of the Earth should call her Blessed*: For a Woman worshipping Jesus cry'd out, *Blessed is the Womb that bare thee, and the Paps that gave thee suck.* To this Jesus replied, not denying her to be highly blessed; who had received the Honour of being the Mother of the Messias; but advancing the Dignities of Spiritual Excellencies far above the greatest Temporal Honour in the World, he says; *Yea, rather blessed are they that hear the Word of God, and do it.*

Our Blessed Saviour being still in the House, they told him that his Mother and his Brethren stay'd without for him; upon which he told them, those Relations were less than the Ties of Duty and Religion: For these dear Names of Mother and Brother, which are sanctified by the Laws of God and Nature, are made far more sacred when a Spiritual Kindred does supervene. And therefore Christ, to signify this Office of his to declare the Will of his Father, to be dearer to him than all Relations, and withal to shew, that Obedience to God was above all Things most welcome to him, he tells them, that natural and secular Respects sway not with him in comparison of the gaining Profelytes to Heaven. And turning to his Disciples said, *Behold my Mother and my Brethren*; subjoining for a Reason; *Whosoever doth the Will of my Father which is in Heaven becomes thereby the Child of God; and consequently by that means the Brother and Sister of Christ; on whom he setteth a greater Value, than paying a Civility to those, who are in carnal Respects nearer to him.*

The Pharisees, who were always pickeering for Occasions of finding Fault with our Blessed Lord, seeing him continue doing Miracles, and especially dispossessing Devils, renew the old Quarrel; He casteth out Devils by *Beelzebub*. Which senseless Objection Christ having confuted, he charg'd them highly upon the Guilt of an unpardonable Crime; telling them, that their so charging those Actions of his, which he perform'd in the Vertue of the Divine Spirit, was a Sin against the Holy Ghost. And however they might make bold with the (*b*) Son of Man, and that Prevarications against his Words, or Injuries to his Person might upon Repentance and Baptism find a Pardon; yet it was a Matter of greater Consideration to sin against the Holy Ghost; for that would find no Pardon here, nor hereafter. And taking occasion upon this and other occasions of reprehending the *Jews* for their Obstinacy and Ingratitude, he, by a mysterious and ingenious Parable, gives the World great Caution against lapsing and backsliding after Repentance. "To you," (*says he*) that having receiv'd such means of converting and bringing you to Repentance, such Miracles, and particularly casting out Devils, have not yet been worthy of them, I shall now apply this Parable, *Matthew* 12. 43. &c. the Meaning of which is, That this

"Na-

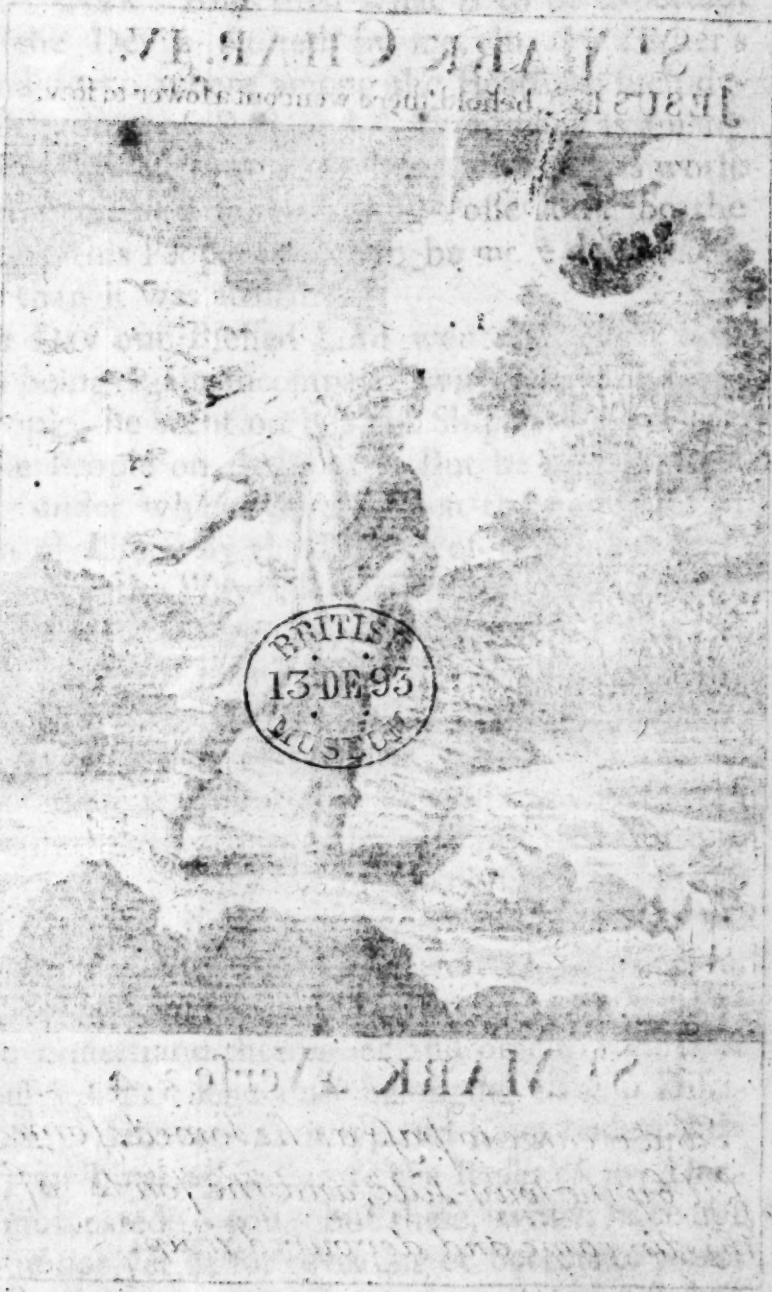
(*b*) *Son of Man*. The Phrase *Son of Man* in *Matt.* 12. 32. belongs to Christ as he appeared in the Weakness of humane Nature, the Son of *Mary*, abstracted from the great Power of his Doctrine and Miracles. The Sin therefore against the *Son of Man* was pardonable; but the resisting and opposing (which is often express'd by *speaking*) against the Holy Ghost was unpardonable here and hereafter.

The Quality of the *Son of Man* is often very ambiguous; and therefore we must take those Words, *Son of Man*, in their proper Signification, and retain them still where our Saviour is evidently understood, who has been pleased to take this Title

particularly to himself. Sometimes it signifies Jesus Christ, sometimes a Man of low Degree; as in *Matthew* 8. 10. and here in *Matt.* 12. 32. This is likewise the Sense of it, as many of the Learn'd allow, in *1 Samuel* 2. 25. But that which renders this Interpretation more probable is this; that *St. Mark* makes no mention of the Blasphemy against the *Son of Man*, saying only, that *all Sins and Blasphemies shall be forgiven unto the Sons of Men*, *Mark* 3. 28. which shews, that there is no Question here of a particular Sin against the Son of God, which *St. Mark* had not fail'd to have mention'd, if any such Thing had been meant by that Expression.

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ST MARK CHAP. IV.
JESUS said, behold, there went out a sower to sow.



ST MARK 4 Verse 3. 4.
*And it came to pass as he sowed, some
 fell by the way-side, and the fowls of
 the air came and devoured it up.*

“ Nation (out of which I came to cast the Power of Sa-
 “ tan, to bind the strong Man, and to take from him
 “ his usurp’d Possessions) doth appear so resolutely to re-
 “ sist all my Methods, as to blaspheme that Holy Spirit,
 “ by whom I work : And then what is to be expected,
 “ but that the Devils ejected by me, in my Father’s
 “ Name, finding no where among the Heathens such de-
 “ firable Habitations of Rest and Contentment as among
 “ you, shall endeavour to re-enter here, with others worse
 “ than themselves, and take a lasting Possession ? So the
 “ last Estate of this People is like to be more desperately
 “ damnable than it was at first.

The same Day our Blessed Lord went to the (i) Sea-
 side, where being again incompass’d with a mighty Con-
 course of People, he went on board a Ship, from whence
 he taught the People on the Shore : But he taught them
 by Parables, under which were hidden the Mysteries of
 the Kingdom of Life. By the Parable of the Sower scat-
 tering the Seed by the Way-side, and some on stony, some
 on thorny, and some on good Ground, he intimated the
 several Capacities and Dispositions of Men’s Hearts, the
 Carelessness of some, the Frowardness and Levity of others,
 the easiness and Softness of a third, and how they are
 diverted from their true Duty by Worldliness and Cares ;
 how many Ways there are to miscarry, and that but one
 sort of Men receive the Word, and bring forth the Fruits
 of a holy Life. But his Disciples, wondering that he
 should speak so mystically and obscurely to the People,
 asked him, why he did so. And he gave them this An-
 swer : “ To understand the higher and obscurer Parts of
 “ the Gospel is a Privilege only belonging to you Disci-
 “ ples, who are Believers already, and have undertaken
 “ to direct your Lives according to the Rules of my Doc-
 “ trine communicated to you ; but these, which have not
 “ done so, are not yet fit for revealing of Secrets to them,

G 2

“ but

(i) *Sea side.* This was the Lake
 of *Genesareth*, otherwise called the
 Sea of *Tiberias*, from a Town of that

Name, which stood on the Banks of
 the Lake.

“ but to be incited, by the Darkness of Parables, to inquire into the Meaning of them. Whosoever hath made use of any Degree of Grace or Knowledge given him by God, shall have more given him, as in the Seed that fell on good Ground, he shall have an abundant Increase; but whosoever shall not make use of what he hath, and so by his own Fault falleth into Poverty, he shall not only be denied more, but shall be deprived of what he hath; the means of Grace shall be taken from him upon his wilful Continuance in Sin, and all Degrees of it.” This was the Reason our Saviour gave his Disciples for his speaking in Parables, to which he subjoins another: “ I spake, says he, to them in Parables, (k) because seeing they see not, and hearing they hear not, neither do they understand. By which was fulfilled what *Isaiah* the Prophet foretold of God’s dealing with an obstinate People, who would not receive or entertain the Truth, though never so plainly represented to them. And this was a just Judgment of God upon them for their former Obstinacy, who shut their Eyes, and stopp’d their Ears,

“ that

(k) *Because, &c.* Though our Blessed Lord spake to the People in the most plain and intelligible Manner, yet they were so stupid, as not to perceive and understand him. These Texts of *St. Matt.* 13. 13. *St. Mark* 4. 12. and *St. Luke* 8. 10. do in the *Greek* all agree; but are differently and wrongly translated in the *English*, and seem to make our Saviour speak to the Multitude in Parables, that is, in a plain and familiar Way, that they may not perceive or understand them; which is contrary to the Design of Christ’s coming into the World, and continuing so long in it; which was to reform Mankind, and, by his holy Life and heavenly Doctrine, to turn Men from their wicked Ways, and put them in the Way that leads to eternal Happiness. The Mistake in the Translation must proceed from the false rendering the

Word *ina* in *St. Mark*, *St. Luke*, and which *St. Matthew* expresses by *hoi*, both which Words signify in this Place *because*. That of *St. Mark* therefore ought literally to run thus: *Because seeing they do see, and not perceive, and so on.* That of *St. Luke* thus: *Because seeing they do not, and hearing they understand not.* But *St. Matthew* is positively most expressive; *Because they seeing see not, and so on.* The natural Import of which is, That the *Jews*, by reason of their Prejudices, not being capable to understand high Things, our Saviour, out of Love to their Souls, accommodates himself to their Capacities, by speaking to them in Parables; that is, in Metaphors and Similitudes borrow’d from temporal and bodily Things, to bring them to the understanding of his Doctrine.

“ that they might not be converted, and become capable
 “ of those Mercies God intended them ; for which God.
 “ on his part would withdraw such precious Knowledge
 “ from them, that it might not be exposed to further
 “ Contempt.

By the three Parables of the Seed growing with the
 Tares, of the Mustard-seed swelling to a great Tree, and
 of a little Leaven qualifying the whole Lump, our Blessed
 Saviour signified the Increase of the Gospel under Perse-
 cution and Difficulties, and the Blessings upon the Aposto-
 lick Sermons. By the Kingdom of Heaven, he means
 the State of the Gospel, which he likens to a Man that
 sow'd good Seed, among which an Enemy scatter'd Tares,
 and which the Servants offer to weed up ; but the good
 Man forbid it ; because, says he, the Tares are so mix'd
 with the Wheat, that one cannot be pull'd up without
 indangering the other, especially when they were not per-
 fectly discernable. Let them therefore both grow up to-
 gether till Harvest, that is, till the Day of Judgment,
 when I will send the Reapers, that is, will appoint An-
 gels as Officers, to separate the Wheat from the Tares,
 meaning, the Good from the Wicked.

The State of the Gospel is of such a growing procrea-
 tive Nature, both in the World, and in the Heart of
 Man, where it is receiv'd, that it is fitly compared to a
 Grain of (1) Mustard ; which being one of the least Seeds
 that are, yet when it grows up prosperously, it becomes
 bigger than any thing that comes from a Seed, and among
 the *Jews* grows into a Tree with Boughs large enough
 for Birds to roost and lodge in.

G 3

Again,

(1) *Mustard.* That a Mustard-seed
 grows into a Tree is affirm'd by Saint
Matt. 13. 32. and Saint *Luke* 13. 19.
 Which must not be measured by
 what we see of this Seed among us,
 but by considering the *Hebrew* Soil
 and Clime, of which this is ordina-
 rily affirm'd among their Authors,
 who mention a Bough of a Mustard-
 tree that yielded Wood enough to

cover a little House. And whereas
 in St. *Matthew* it is said to be the
 lest of all Seeds, though among us
 other Seeds may be found less than
 that, as Rue and Poppy, yet it does
 not necessarily follow it should be so
 there. However, it is apparent, that
 the Smallness of it was proverbial
 among the *Jews*.

Again, the Gospel hath such a secret invifible Influence on the Hearts of Men to change and affect them and all their Actions, that it is properly reſembled to Leven, which is ſo thoroughly mix'd with the whole, that although it appeareth not in any Part of it viſibly, yet every Part hath a Tincture from it.

By ſpeaking thus in Parables, our Bleſſed Saviour fulfilled what was before ſpoken by the Prophetick (m) Pſalmiſt: *I will open my Mouth in Parables, I will utter Things which have been kept ſecret from the Foundation of the World.* After this, he diſmiſs'd the Multitude, and retired into an Houſe, where his Diſciples, taking the Opportunity of Privacy there, deſire him to (n) explain the former Parables to them, which he accordingly did, rendering them into their proper Meanings, adding to them two Parables more concerning the Dignity of the Goſpel: In the firſt of which, he compares it to a Treafure hid in a Field; which a Man finding, caſually hid it again, and conceal'd it till he could get it into his Poſſeſſion by buying the Field, for which he accounts no Price too dear.

In the ſecond Parable, he compares the Goſpel to a Jewel of vaſt Price; for to thoſe that have follow'd the Study

(m) See Pſalm 78. 2.

(n) Explain. By our Saviour's explaining all Things to his Diſciples, when he was alone with them, we may underſtand, that he inſtructed them in private in his Doctrine, enlarged on the Meaning of the Parables, and likewise inform'd them of ſeveral other Things which were neither neceſſary nor convenient to be known by the Multitude at that Time; ſo that this Expreſſion of St. Matt. 13. 11. *To you it is given to know the Myſteries of the Kingdom of Heaven, but to them it is not,* does not in the leaſt imply, that our Saviour's Parables were dark or obſcure, and that, by ſpeaking to the Multitude in them, he had a Deſign to conceal any Truth, which was ne-

ceſſary to be known by them; but only that he made a fuller Diſcovery of his Doctrine to his Diſciples, than to the Multitude; becauſe his Diſciples were more diſpoſed to receive it, and were afterwards to be the Preachers of it, and to ſeal the Truth of it with their Blood. Nor is it any Proof of the Obſcurity of our Saviour's Parables, that the Diſciples did not underſtand ſome of them: For though they were honeſt and ſincere, and piously diſpoſed, yet they were often at a Loſs in ordinary Things, of which their not underſtanding the Parable of the Sower ſeems to be an Inſtance, for which our Saviour upbraids them, ſaying, *Know ye not this Parable? How then will ye know all Parables?*

Study of Wisdom, and the Practice of Holiness, the Gospel of Christ is as welcome as a rich Prize to a Merchant, who being in Pursuit of rich Merchandize, and meeting with a Jewel of vast Price and fit for his turn, disputes not the Price, but immediately sells all that he hath in the World and purchaseth it: Telling his Disciples withal, that although Purity and spiritual Perfections were intended by the Gospel, yet it would not be acquired by every Person; but that the publick Professors of Christianity should be a mix'd Multitude, like a Net inclosing Fishes good and bad; which should be distinguish'd, the good to be preserv'd, and the bad to be cast away. Likewise the same Distinction would be observ'd, not only at the Time wherein Christ should come to work his Revenge upon his Enemies at the Destruction of the *Jewish* State, but especially at the final Day of every Man's Doom, at the Conclusion of the World.

After these Discourses, he retired into his own City of *Nazareth*, where he was bred, and taught the People publickly in their Synagogues, which he did in an extraordinary Manner, expressing such Knowledge, and doing such Miracles, that they which saw and heard him were amazed at it; and they that knew his Birth and Education amongst them could not but admire, saying, Whence can he be imagined to derive the Power of doing such Miracles? Do we not know him, his Parents, and Relations? The People of *Nazareth* did him no Honour as a Prophet: They regarded his Birth here below, but not his Commission from Heaven, though he evinced plainly by his miraculous Acts from whom he came: They would know him in nothing but the Disadvantages of his Youth, Kindred, Trade, and Poverty; still retaining in their Minds the Infirmities and Humility of his first Years, and keeping the same Apprehensions of him now a Man and a Prophet, which they had of him whilst a Child in the Shop of a Carpenter. But when Jesus in his Sermon had reprov'd their Infidelity, at which he wonder'd, and therefore did but few Miracles there in respect of what he had done at *Capernaum*, and had

intimated the Preference that *Capernaum* should have before *Nazareth*, they were so incensed at his just Reproaches, that they resolv'd to destroy him; in order to which they thrust him out of the City, and led him to the Brow of the Hill on which the City was built, intending his Execution by throwing him down head-long. But his Work for which he was sent was not yet finished; and therefore to preserve himself to perform his Father's Will, he miraculously sav'd himself by making his Escape through the Midst of them, who had not Power, though Malice, enough to seize him.

Jesus having miraculously escap'd the Fury of his own Countrymen, withdraws from the ungrateful *Nazareth*, and travels into *Galilee*, teaching in most of the Towns and Villages thereof, attended by his Disciples, and certain Women, out of whom he had cast unclean Spirits, such as were *Mary Magdalen*, *Johanna* Wife to *Chuzza*, *Herod's* Steward, *Susanna*, and some others, who did for him Offices of Provision, and minister'd to him out of their own Substance, and became Part of that holy College, which about this Time began to be full; because now the Apostles, whom our Saviour had sent out by two and two, were return'd from their Preaching, full of Joy that the Devils were made subject to the Words of their Mouth, that they had submitted to the Empire of their Prayers, and could no longer stand at the Invocation of the Holy Name of Jesus. Having thus wrought Miracles, and taught the People where-ever they came, they began to be a little puffed up with their successful Peregrination, which their Holy Master perceiving, assuages the rising Tumour of their Minds; and to suppress the vain Conceits these miraculous Actions of theirs had given Birth to, he intimates to them that such Privileges were not the solid Foundations of a holy Joy, any further than they co-operated toward the great End of God's Glory, and their own Salvation, to which when they are con-signed, and their Names register'd in Heaven, then their Joy is reasonable, holy, true, and perpetual.

It was now about a Year since (o) *Herod* had committed St. *John* Baptist close Prisoner to the Castle of *Macheruns*, lying all that While expos'd to the Fury and Resentment of a malicious Woman, who could not forgive the Rebuke the Baptist gave to *Herod*, in telling him it was unlawful for him to have his Brother's Wife. In vain had *Herodias* rack'd her Brain for an Opportunity to destroy him for it, for *Herod* had not yet fill'd up the Measure of his Iniquity. But after a Year's Waiting a favourable Occasion offer'd it self to complete her Revenge: *Herod's* Birth-Day being solemniz'd with much Mirth and Gaiety, among other joyful Entertainments nothing contributed so much to *Herod's* Pleasure and Satisfaction as the active Performance of *Herodias's* Daughter in a Dance: Infomuch that *Herod* rashly promises her whatever she would ask, confirming his Promise with an Oath. The Damsel, not wicked enough of her self, consults her impious Mother, who as readily as maliciously instructs her Daughter to demand the Head of *John* Baptist: To obtain which she addresses herself to *Herod*, and demands the Performance of his Promise. *Herod* is now (p) troubled indeed; Variety of Thoughts distract him;

(o) *Herod*. Our Translation, and that of *Geneva*, seem to represent *Herod* as a Prince who respected St. *John* Baptist, and had a great Esteem for all he said, *Mark* 6. 20. Though by St. *Matthew* and St. *John* he is represented as a very wicked Wretch, whom nothing but the Fear of the People, that look'd on *John* as a Prophet, did prevent putting him to Death, *Matt.* 14. 5. *Luke* 3. 19, 20. But we are to consider that the Greek Word *Synteri*, which the *Geneva* Version translates to reverence, and ours to observe, signifies to keep Prisoner, or to observe or watch with an ill Design. We must consider further, that *Robert Stephens* and *Beza* had some Greek Copies, where, instead of the Words which we render *He did many Things*, there are Words which signify *He was much*

vexed or troubled; which indeed much better represent the Temper of that dissolute Prince. *Josephus* the Historian observes, That *Herod* had put *John* Baptist to Death because he thought the People were altogether led by him; which is an Argument that he did neither respect him, nor hear him gladly, nor do many Things for Love of him. The Text then should be thus translated, *For Herod feared John, knowing that he was a just Man, and holy, and he kept him Prisoner, or kept a watchful Eye over him, and having heard him he was much perplexed, though he heard him peaceably.*

(p) *Troubled*. The Ancients were wont on their Birth-Day Feasts to forbear all secular Employments, to have no Quarrels nor Contentions, no Pleadings in their Courts, but especially

him; not so much the Fear of doing an ill Thing in murdering the good Man, but Fear of the People's Resentment, who had a mighty Opinion of *John's* Mission. However, because he had sworn, and that it might not appear a Levity or Inconstancy to those that were at the Feast with him, he would not retract his Promise, but sacrifices the Baptist to a rash Vow, made in the Gaiety of his Lust and riotous Entertainment. *John* being beheaded, his (*q*) Head was brought in a Dish, and made a Festival Present to the young (*r*) Girl, who gave it to her Mother. *John's* Disciples hearing of this, took Care of his (*s*) Burial, which being done they came to Jesus, whose Forerunner *John* was, and told him what had befallen *John*, staying (probably) with Jesus as his Disciples. The miraculous Cures the Apostles wrought were soon spread round the Country; but when those of our Saviour came to be once divulg'd, the Fame of them echo'd through the Palaces of Princes, insomuch that cruel *Herod* in all his Greatness is alarm'd with anxious Thoughts as soon as ever he heard the mighty Character of Jesus, and the Wonders he perform'd. His Lethargick Soul is soon awaken'd from its sinful Security, and his jealous Apprehensions were such as derived from his

cially no Shedding of Blood, no Executions; counting it unfit to deprive any of Life on the Day they received theirs. This therefore might be one of the Occasions of *Herod's* Sorrow or Trouble for this Demand of the Girl.

(*q*) Head. When *Herodias* had the Head presented her by her Daughter *Salome*, she thrust the Tongue thro' with a Needle, and afterwards buried the Head in her own Palace, thinking to secure it against a Return, lest it should again disturb her unlawful Lusts, and disquiet *Herod's* Conscience.

(*r*) Girl. This Girl, who danc'd off the Baptist's Head, passing over a frozen Lake, the Ice breaking she fell in up to the Neck, and her Head

was parted from her Body by the Violence of the Fragments of Ice shaken by the Water, and its own Fall. Nor was it long before God's Judgment reach'd the incestuous Couple: For *Aretas*, a King in *Arabia Petrea*, (whose Daughter *Herod* had divorced or put away for *Herodias*), making War with *Herod* for the Affront to his Daughter, defeats him: Soon after which the adulterous Pair were banish'd to *Lyons* in *France* by Decree of the *Roman* Senate, where they lived ingloriously, and died miserably.

(*s*) Burial. *John* was buried in *Sebaste* in the Confinnes of *Samaria*, having his Grave between the Bodies of *Elizaeus* and *Abdias* the Prophets.

his Guilt: He thought it was *John* the Baptist, who was risen from the dead; and that these mighty Works were Demonstrations of his Power increased by the Super-additions of Immortality, and more divine Influences, made proportionable to the Honour of a Martyr, and State of Separation.

When Jesus heard of the barbarous Treatment of *John*, that the same might not befall him before he had fulfilled the Office for which he was sent, he departed by Ship from thence, taking none but his Disciples with him, and went to a Place not inhabited. But he could not be long concealed any where; for the People hearing where he was, though in an inhospitable Desert, flock to him as fast as they could, taking a great Circuit by Land before they could come at him. The Holy Jesus seeing their Faith and Zeal, though he came to this Desert to avoid being thronged, would not conceal himself any longer from them; but being moved with Compassion he came to them, and when he was come he healed their Sick. But considering afterwards that they were not within Reach of any Entertainment, there being no House or Village near, lest the Multitude should faint in their Return to their Houses, he resolves by a miraculous Supply to make Provision for them: And demanding what Store of Food they had, the Disciples told him only five Loaves and two Fishes. Upon which he commands the Company to sit down on the Grass: He took the Loaves and Fishes, and looking up to Heaven he blessed and brake them, giving them to the Disciples to divide among the Multitude. Here was a Miracle beyond the Expectation or Desire of the People: They had their End in attending him by having their Sick healed; but when they saw that with five Loaves of Barley and two small Fishes he satisfied Five thousand Men, besides Women and Children, and that the Fragments which remain'd fill'd twelve Baskets, the Miracle so happily met their Affections, that they no longer doubted of his being the *Messias*, who was to come into the World, and therefore they design'd to take him back with them by

Force, and proclaim him (t) King: But Jesus presently sent his Disciples before him to the Wilderness by Sea, which was on the same Side with *Bethsaida* and *Caper-naum*: For he that left his Father's Kingdom to take upon him the Miseries and Infelicities of this World declin'd the tumultuary Election of an Earthly Crown. Therefore, when he had sent away his Disciples to *Bethsaida* by Water, he went into the Mountains to hide himself till the Multitude should scatter to their several Habitations, he in the mean Time taking the Opportunity of that Retirement for the Advantage of his (v) Prayers. But when the Apostles were engaged in the Sea far from Land, on a sudden a great and violent Storm arose, with which they were pressed to the Extremity of Danger, labouring almost in Hopelessness and Despair till the fourth Watch of the Night, when in the Midst of their Fears and Labour Jesus comes walking on the Sea, and appeared to them, which put them into a great Fright. They had lost their Pilot who used to conduct them safely through all Difficulties of Sea and Land; and being now left to themselves they had nothing but Fear and Despair before their Eyes; and seeing a Shape of they knew not what walking on the Water, they supposed it had been a Spirit. But in Tenderness to their Frailty he soon dispell'd their Fears by telling them who he was, which yet they desired to have confirmed to them by Demonstrations: For when Jesus bid them not to be afraid, telling them who he was, *Simon Peter* said unto him, *Master, if it be thou, command me to come to thee on the Waters.* The Lord did so; and *Peter*, throwing himself upon the Confidence of his Master's Power and Providence, came out of the Ship; but his Fear began to weigh him down, and he cried, saying, *Lord, save me?* Jesus taking him by the Hand reprov'd his Timorousness, and the Weakness of his Faith, *Why didst thou doubt? Why was thy Heart divided between Faith and Diffidence? Why didst thou distrust my Power, who bid thee come to me?* When they were come into the

(t) King. See *John* 6. 15.(v) See *Matt.* 14. 33.

ST MATTHEW CHAP. XIV.
CHRIST walketh on the water.



ST MATTHEW₁₄. Verſe 31.
*And Peter beginning to ſink, ſaying, Lord
ſave me. And immediately Jeſus ſtretched
forth his hand, and caught him etc.*

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the Ship, the rest of the Disciples seeing *Peter* safe, and the Storm appeased, came and adored Jesus, acknowledging his Omnipotence, and admiring the Divinity of his Power and Person. From hence they go over to the Land of *Genesareth*, whither, when the Inhabitants heard that he was come, (for they knew him, as having been there before,) they sent unto him all the diseased People in the Place, with so firm a Confidence believing his Power, that they only desired a Touch of his Garment for the Curing their most stubborn inveterate Maladies: And as many as did touch his Cloaths were healed.

The Day following the People that stood on the other Side of the Sea considering that there was no other Boat there but that wherein the Disciples had imbark'd, and that they had put off without Jesus, coming nigh the Place where they had eaten Bread, when by blessing the five Loaves he so multiplied them, that they were sufficient to feed Five thousand: When they saw Jesus was gone from thence as well as his Disciples, they concluded that Jesus, though he went not with them, was gone after them to *Capernaum*, his usual Habitation, and having Opportunity of other Vessels for Passage, they took Ship, and went to *Capernaum* to look for him. Where when they found him, and not knowing which Way he came thither, they in a Surprise asked him how he came there. But Jesus, instead of gratifying their Curiosity, with a direct Answer takes Occasion from this busy Inquiry of theirs to observe to them, " That which induces you to follow me is not the Acknowledgment of my Divine Power evidenc'd by my Miracles: Nor is it to imbrace my Doctrine, or a Desire to learn of me, but a gross carnal Complacency of gratifying your Appetites, and such like Advantages, which you obtain'd by my multiplying the Loaves to feed you. Set not your Hearts on these poor external Advantages, desire not to acquire this corporal Food in order to your worldly Ends; but look out to get your Part of that Food which is unperishable, and will make all

" that

" that feed on it immortal." Hereupon they say to him, " What Course wilt thou prescribe to us, that we
 " may be always imployed in the Works of God, so as
 " to be acceptable to him?" Jesus tells them, " That
 " which God requires of them is to believe on him,
 " the Messias, whom God hath sent." Then they, tho'
 they had before believed and resolv'd that he must be the
 (w) Messias, and were therefore minded to make him
 their King, now retract their former Resolution, and demand further Demonstrations; telling him they had great Reason to adhere to *Moses*, who wrought such Miracles, brought down Bread from Heaven ready prepared; and unless he would produce some such Testimony as might equal that of the *Manna*, they would not believe on him. Jesus saith, " I assure you that *Manna* came not from
 " Heaven, but out of the airy Region; that it was the
 " Work of God, not of *Moses*: And now the same God
 " gives you far more durable Food than that was; gives
 " you me, who came really from Heaven, and am Bread
 " and Food to your Souls, as *Manna* was to your Bodies:
 " For that fed but your Bodies, and presently putrified;
 " but that which God gives you now is for your Souls,
 " and feeds them to Eternity. I am, says he, that durable
 " Vivifick Bread of God, whose Excellency is infinitely
 " above that of *Manna*. You have seen me, and tasted
 " of my Miracles, yet you do not believe on me, and
 " consequently feed not on this true Bread which came
 " from Heaven. (x) This is an Evidence of great Obstinacy
 " in you; for had God's Preventing-Grace had any Success on you, you would certainly come in and obey my
 " Call, and I should not afterwards reject you: For this
 " lies upon me, as the Office for which my Father hath
 " sent me, the fulfilling of which is my Care, that I
 " should preserve every one that with an honest Heart
 " shall thus come and believe on me, and give every one
 " that perseveres, besides many excellent Privileges here,
 " eternal

(w) *Messias*. See *John* 6. 14, &c. (x) See *John* 6. 37, &c.

" eternal Life of Body and Soul hereafter. There is also
 " another Part of my Father's Commission to me, that
 " whosoever believeth on his Son should not perish, but
 " inherit everlasting Life in the other World." When
 the *Jews* heard him say he was the Bread which came
 down from Heaven, they regarding his Birth here on
 Earth, and his Parentage, could not forbear murmuring.
 To which Jesus replies, " I have said nothing to cause
 " this Murmuring (y): 'Tis true, there is some Pretence
 " for these vulgar Prejudices against me; but it is an Ef-
 " fect of my Father's Preventing-Grace to fit and pre-
 " pare Mens Hearts to be ready and willing to come to
 " me: And for every one that doth thus come, and there-
 " in obey my Call, on him will I certainly bestow ever-
 " lasting Life. The Sum therefore of what I thus say
 " hath been obscurely deliver'd to you of old by the
 " Prophets: For (z) they speaking of these Times fore-
 " told that God would dispose the Hearts of Men to re-
 " ceive Christ; and therefore it was that I said, That
 " every Disciple of my Father that had not resisted that
 " Guidance doth certainly come to me, and believe on
 " me. The *Manna* given in the Desert did not make
 " immortal those that did eat it: But the Bread which is
 " now sent you down from Heaven will give Immortality
 " to them that feed on it. And this Bread of Life is not
 " only prepared for you *Jews*, but for all besides that
 " will receive and digest it into the Food and Nourish-
 " ment of their Souls." Hereupon the *Jews*, taking eve-
 ry Thing he spake in (a) a literal Sense, dispute among
 themselves how he could give his Flesh to eat, and his
 Blood to drink. Jesus knowing their Diffidence, tells
 them in the same metaphorical Way, " Except you feed
 " on this celestial Food, that is, be sincerely my Disci-
 " ples, you have no Part of the true immortal Life in you.
 " For I that am sent in the Flesh to die for the World
 " am such Food as will feed you to everlasting Life: I
 that

(y) See *John* 6. 44, &c.
 (a) See *John* 6. 56, 57, &c.

(z) See *Isa.* 54. 13.

“ that came down from the Father must needs derive
 “ Life from him ; so he that believeth on me must neces-
 “ sarily derive Life from me. The *Manna* which your
 “ Fathers did eat could not preserve them for ever,
 “ for they are dead ; but the Bread that I shall give you
 “ shall be to you everlasting Nutriment.” In this Meta-
 phorical Way of Talking Jesus continued some Time;
 upon which divers of his Disciples (*b*) forsook him, be-
 ing scandaliz’d by their literal and carnal Understanding
 of those Words which he intended in a spiritual Sense:
 For the Words that he spake were not profitable in the
 Sense of Flesh and Blood, but they are Spirit, and
 they are Life, himself being the Expounder, who best
 knew his own Meaning.

Jesus seeing this great Desertion of his Disciples began
 to suspect the rest, not excepting the twelve Apostles;
 and therefore turning to them, he asked them if they
 also would forsake him. To whom *Simon Peter* answer-
 ed, *Lord, whither shall we go ? Thou hast the Words of*
eternal Life : And we believe, and we are sure, that thou
art that Christ, the Son of the Living God. But although
 this publik Confession was made by *St. Peter* in the Name
 and Confidence of the other Apostles, yet Jesus, who
 knew the Hearts of them all, answer’d *Peter*, “ Have
 “ not I of all the Followers that have believed on me
 “ chosen but twelve to be my constant Attendants, and
 “ one proves a Traytor ?” Meaning *Judas Iscariot*,
 who afterwards betrayed him. This he spake to them
 prophetically, that they might perceive the sad Accidents
 which afterwards happen’d, particularly in the Treachery
 of *Judas*, who conspir’d with the *Jews* to destroy him,
 did not afterwards surprize or so disadvantageously invade
 him that he could not prevent them, but that they came
 by his own Knowledge and Providence: And though

Judas

(*b*) *John* 6. 66. Among those Dis-
 ciples which *St. John* says deserted
 our Saviour upon the Misunderstand-
 ing of this Sermon, *St. Mark* the

Evangelist is by *Epiphanius Hæres.* 15.
 said to be one, but was afterwards
 recalled by *Simon Peter*.

Judas as yet had made no offer or attempt that Way, yet our Saviour knew he would deliver him to the Jews, notwithstanding he was so near him as to be one of the Apostles, whom he sent out to preach the Gospel to all People.

BOOK V.

The third Year of Christ's publick Ministry, beginning at the third Passover after his Baptism.

THIS Passover our Blessed Saviour would not go up to Jerusalem, but went about preaching among the Cities of Galilee, where he rather chose to do it, than in Judea; because the Rulers of the Jews, especially those of the Sanhedrin at Jerusalem, lay upon the catch for some Advantage or Occasion to put him to Death. The Pharisees therefore and some Scribes that came from Jerusalem knowing this, quarrell'd with him about certain impertinent, unnecessary Rites, derived to them, not by divine Sanction, but mere Ordinances of Men, such as were (c) washing their Hands oft when they eat, and several other Ceremonies, which the Apostles of Jesus did not observe, but attended diligently to the Simplicity and spiritual Holiness of their Master's Doctrine. But in return to these and many other their vain Demands, Jesus gave them a sharp Reproof for prosecuting these and other Traditions, to the Discouragement

of

(c) *Washing.* This was a mere Superstition among the Jews, and so strictly enjoined, that the Transgressor was esteem'd guilty of a capital Crime. Insomuch that some of their

Rabbies thought it worthy of Death; others, that to eat with unwashed Hands was as scandalous as lying with a Whore.

of divine Precepts; and in particular they taught Men to give to the *(d) Corban*, and refused to supply the Necessity of their Parents, thinking it to be Religion, though they neglected Piety and Charity, and that to so great Objects as necessitous Parents. Here was an example plain enough to demonstrate, that they who insisted so strictly upon the Observation of Traditions made no scruple to null the Obligation of God's Commands. Then charging them with downright Hypocrisy, he reproaches them with what *Isaiah* prophesied of them; "Ye draw near me in outward Professions of Devotion, but your Hearts are from me. The Service which ye perform to me is vain, and likely to receive a slender Reward, since my commands are not regarded by you, but instead thereof ye set up the Constitutions of Men." And leaving the Pharisees with some Displeasure he calls the Multitude, who while he talks with the Pharisees, stood at some distance, and speaks more hopefully of, and cheerfully to them, Saying, "As to this Matter of washing before Meat, so much insisted on by the Pharisees, do you consider what I now say: *Not that which is eaten, but that which is spoken polluteth any Man.*" But his Disciples knowing the Malice of the Pharisees, and fearing that by any further reproaches he might aggravate and provoke them to do him some Mischief, he gives them no other reply but this: "All that come with such Prejudice as the Pharisees do, that prefer their own Ordinances before the Commands of God, it's to be expected

(d) Corban. There was a solemn Form of devoting among the Jews, though contrary to Charity, yet very frequent among them, to bind a Man's Self by Vow or Execration, that he will in nothing be beneficial to his Neighbour, his Parent, &c. confirming by Oath the cruelty of his Disposition, says *Philo.* And this by them was called *Corban*, *Mark 7. 11.* and *Matt. 15. 5.* a Gift. What is thus passed under their Vow, is, say they, utterly forbidden or unlawful, which being consecrated must not be touch-

ed or employed to any other Use. So that the plain Meaning of the Place is, A Father being in want complains to his Son; the Son answers that he hath vowed he will not, and therefore it is unlawful for him to relieve his Father: And the Pharisees approved of this Practice, that he may thus evacuate his Duty to his Parents; and though quite contrary to the Precept of Honouring and Relieving them, yet it was thought obligatory by them to the frustrating this Commandment.

“ expected, that telling them the Truth will not please
“ them. — All Seed, but that which my Father owns the
“ Planting of, and which is radicated in Humility and
“ Piety, shall come to nothing; and consequently so must
“ all Faith in these opiniative Men; and therefore it is
“ not strange if they be galled at my Words, and depart
“ from them upon my reproving their Errors. If this
“ hath touch’d and discourag’d them, let them go; they
“ are stupidly and perversly Ignorant themselves, they
“ take Pleasure in being called Doctors and Instructors of
“ the Ignorant, and what can be the Effect of this, but
“ that the Leaders, and they that are led by them, shall
“ together ingulph themselves in Destruction.”

After this he thunders out woes and sadnesses against their Impieties, for being curious of Times, and punctual in Rites and Ceremonies, but at the same Time most negligent and incurious of Judgment, and the Love of God; upbraids them for their Pride and Hypocrisy, for imposing heavy Burdens upon others which themselves helped not to support; for taking away the Key of Knowledge from the People, obstructing the Passage to Heaven, and approving the Acts of their Fathers in persecuting the Prophets. But for the Question of Washings, at the Importunity of *Peter* he explains it to them, shewing that no outward Impurity did stain the Soul in the Sight of God; every Thing that we eat first comes from without, and so is no part of us, is not imputable to us in respect of the Principle, and then doth but pass through us, is soon digested and thrown out of the Body again, and so be it never so gross, never so unclean, it cannot pollute the Eater: But all Pollution is from within, from the Corruption of the Heart, such as impure Thoughts, unchast Desires, unholy Purposes, immodest and indecent Speech; these are the Things that leave a lasting Stain upon the Soul and defile it; but so merely corporeal and external a Thing as omitting to wash before Meat, cannot be supposed to defile a Man.

From hence Jesus departed into the Coasts of *Tyre* and *Sidon*, and entred into an House with Design to conceal himself.

himself. But the Fame of his Miracles discover'd him wheresoever he went; especially in case of Distress. The Diligence of a Mother's Love and Sorrow for her Child in Torment soon found him out in his Retirement; for a *Syrophanician* Woman hearing of his miraculous Power which he exercis'd over Devils and unclean Spirits recognizing his Dignity, addresses her self to him, *Have mercy on me, O Lord, thou Son of David, my Daughter is grievously vexed with a Devil.* Jesus at first received her with Coldness and Indifference, but his Disciples, to be rid of her Importunity, desire him to grant her Request and dismiss her. Jesus tells them he was sent only to the *Jews* to reduce them to repentance, and to shew his Miracles among them. The poor Woman impatient of Delays continues her importunate Addresses to him, and prostrating her self at his Feet, implor'd his Help on her Child. Jesus told her, *It was not (e) meet to work those Miracles on a Heathen, which were destin'd to God's People the Jews.* The afflicted Mother finding his Discourse to tend to nothing but Discomfort and Rejection of her for her Nation's sake, renews her Petition, humbly acknowledging the Truth of what he urg'd, but in all Submission hop'd a poor distressed Heathen might be admitted to partake of the Mercies promised to the *Jews*. She desired but one Instance of Favour on her Daughter, which he poured forth without Measure upon the Sons and Daughters of *Israel*. Jesus being pleased with her Zeal and Discretion, and pitying her Daughter's Infelicity, dismisses her with this Applause of her Faith and Comfort to her Child, *O Woman, great is thy Faith, be it unto thee as thou desirest.* And her Daughter was made whole in that instant of Time. The joyful Mother retires with infinite Pleasure and Satisfaction, and finds her Daughter perfectly cured. Jesus after the Performance of this Miracle stayed not long there, but returning to the Coast of *Galilee* through the midst of *Decapolis*, they present

(e) Meet. Compare this Explication with the Text of *St. Matt.* 15. 26, 27,

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Table V.

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The British Museum
The British Museum

ST MARK CHAP. VII.
JESUS healeth the dumb man.



ST MARK 7. Verse 33.

And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue,

sent unto him an unhappy Youth, deprived of the Benefit of Speech and Hearing. Our Saviour surveying this Object with pity, takes him (*f*) aside from the gazing Crowd, and, in a more than usually solemn Posture of Devotion, fixing his Eyes on Heaven, where the Father of Light dwelleth, he pronounced the young Man cured. The String which so long had held his Tongue in Prison was broken, and the Organs of his Ears were sensible of the Repercussion of each joyful Sound upon them. Our Saviour returning him to his glad Friends, enjoins them Silence; who cannot contain their Joy, but joining with both *Jews* and *Gentiles* in Admiration of such wonderful Acts, acknowledge that none but the God of *Israel* could do such Things.

These miraculous Acts of his echo through all Places where-ever he passes, attracting Multitudes of diseased People, who apply to him for Relief; which none fail of, for he healed them all. The People could not forbear following him; each Day and Hour furnishing them with something rare and strange, insomuch that they followed him three Days successively, and at last had nothing of Sustainance to support them till they could return to their own Homes. Jesus seeing such Crowds of People lie fainting about him, in pity to their Necessity resolved to feed them once more at the Expence of a Miracle. In order thereunto he first tries the Apostles Faith, by commanding them to provide for his poor hungry Guests. They answer in a Surprise, "Whence should we find Provision for such a Multitude in so barren and inhospitable a Place?" However he demands an account of their

(*f*) *Aside.* The Fathers differ very much in their Opinions about the reason of Christ's taking the young Man aside; for since he design'd to work a Miracle on him, it might be thought expedient to do it in publick. But after various Conjectures the Context in *St. Mark* 7. 36. seems most clearly to explain this Text in the 33d Verse of *taking him aside*. For in ver. 36. our Saviour commands

that this Miracle be kept secret, for which reason he may be supposed to do it in secret. As to the Performance of this and many other Miracles in secret, the general Opinion is, That our Saviour in the main did it to denote his Humility, that he perform'd not any Miracles in publick for Ostentation sake, but for the Necessity of convincing the *Jews*, as well as healing their Infirmities.

their scanty Store, which they producing, amounted to no more than seven Loaves and a few small Fishes. With this poor Pittance of Food he begins the Banquet, ordering the Multitude to seat themselves on the grassy Carpets, while he multiply'd this small Storehouse of Bread and Fish to a Quantity large enough to supply their Want. Then taking the Loaves into his sacred Hands, he bless'd them, and giving to his Disciples, bid them distribute to the People of them and the Fish, which they do, whilst the astonish'd Crowd know not which most to admire, the gratifying their hungry Appetites or their astonish'd Senses: But the Blessed Jesus's whole Life is a continued Series of Wonders, each miraculous Hour being succeeded by another: For no sooner had he fed and satisfied this Multitude, that consisted of above Four thousand, but the seven Loaves and small Fishes, which one small Basket could contain, do at the End of a Feast, when all the Guests were satiated, produce seven Baskets full of Fragments.

From hence Jesus departed by Ship to the Coasts of *Mageddon* and *Dalmanurha*; whither the Pharisees and Sadduces came seeking a Sign of him. But Jesus rejected their captious and impertinent Demand, knowing they did it to an ill Purpose and with Disaffection; reproving them that they discerned the Face of the Sky, and the Prognosticks of fair or foul Weather, but not the Signs of the Time of the Son of Man. However since they had neglected so great Demonstrations of Miracles, gracious Discourses, holy Laws and Prophecies, they must expect no other Sign, but the Sign of the Prophet *(g)* *Jonas*. And so he dismisses these impertinent Inquirers.

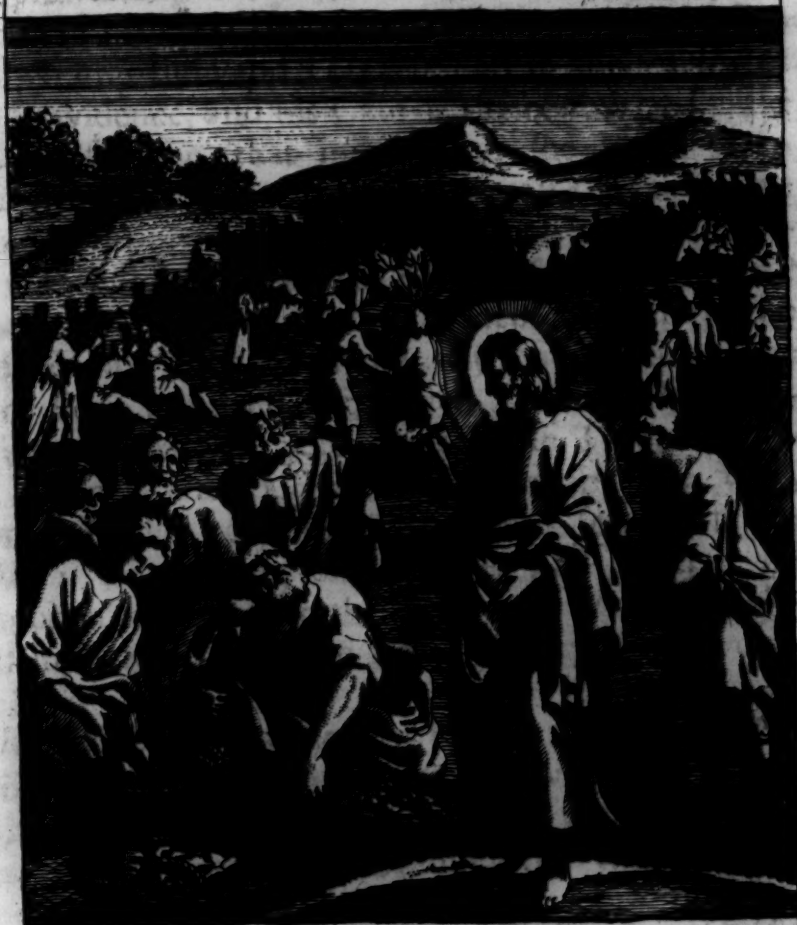
Jesus again taking Ship passes over the Lake, and by the Way, as his Disciples were solicitous, because they had forgot to take Bread, he gave them caution to be-

ware

(g) *Jonas*. Meaning the Resurrection of his Body after three Days burial: For as *Jonas* was three Days

and three Nights in the Whale's Belly, so must the Son of Man be in the Bowels of the Earth,

ST MARK CHAP. VIII.
CHRIST feedeth the multitude miraculously.



ST MARK 8. Verse 8.
*So they did eat, and were filled, and
they took up of the broken meat that was
left, seven baskets*



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ware of the Pharisees and Sadduces, and the Leaven of *Herod*; meaning the Hypocrisy and Vanities of the one, and the Heresy of the other. For *Herod's* Leaven was the Pretence that he was the *Messias*, which the Sect of the *Herodians* did earnestly and spitefully promote. But the Disciples taking their Lord in a literal Sense about taking Care of bringing Bread with them, he reproaches them with Ingratitude and Forgetfulness in their Distrust of God's Providence, and his Care of them. "Why should you think, says he, that my Speech should relate to your neglect of bringing Bread with you? As if I were not able to supply that Want. Will you never understand nor consider what has been before your Eyes? Do you not remember the two miraculous Feasts? The one of feeding Five thousand with five Loaves, the other of Four thousand with seven Loaves? How stupidly inconsiderate are ye to forget these Things?" After this manner entertaining themselves by the Way, they came together to *Bethsaida*, where Jesus cured a blind Man; for spitting on his Eyes and putting his Hands upon him, it was to the poor dark Wretch a salutary Balsam, when his divine Benediction had once consecrated it.

Our Blessed Lord soon departs thence into the Coasts of *Casarea Philippi*, out of *Herod's* Power, (for it was in *Philip's* Jurisdiction) and after he had prayed with his Disciples, he inquired what Opinion the World had of him; and (b) whom they thought him to be. They tell him, some say thou art *John* the Baptist, some *Elias*, and others *Jeremias*, or one of the Prophets. But Jesus asked the Apostles their Opinion; and *Peter* in the Name

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(b) Whom. In *Galilee*, especially the Sect of the Pharisees was mightily divided, whose Opinion it was, That the Souls of dead Men according to their several Merits did transmigrate into other Bodies of very perfect and excellent Persons. And therefore in all this Variety none hit

upon the Right, or fancied him to be a distinct Person from the Ancients: But although they differed in the Assignment of his Name, yet generally they agreed it was the Soul of a departed Prophet, which had passed into another Body.

of all the rest made an open and confident Confession, "*Thou art CHRIST, the Son of the living God.*" This Confession Jesus not only confirmed as true, but as revealed by God; "*This Faith of thine, saith Jesus to Peter, is not built upon humane Testimony, but upon the Miracles and Doctrines which thou hast seen and heard, which are the Testimonies of God himself, whereby he hath revealed me to thee.*" And immediately after the Blessing of Peter's Person, upon allusion of Peter's Name, which signifies a Stone, Jesus said, "*Thou art Peter, and upon this Rock (the Article of Peter's Confession) I will build my Church; promising Assistances even to perpetuity, insomuch that the Gates of Hell, that is, Persecution, Death, and the Grave, should never prevail against it; adding withal, a Promise to Peter, in behalf of all the rest, as he made a Confession for and in the Name of them (i) all, that he would give to him the (k) Keys of the Kingdom of Heaven, so that whatsoever he should bind on Earth should be bound in Heaven, and whatsoever he should loose on Earth should be loosed in Heaven. This was a Power which he never communicated before or since, but to them and their Successors; greater than the large Charter of Nature, and the Donative of the Creation, in which all the Creatures under Heaven were made subject to Man's Empire; but till now Heaven was never subordinate to humane Ministrations.*"

(i) *All.* When our Blessed Lord put the Question to his Disciples, *Matt. 15. 16.* concerning himself, who he was, he did not apply himself in particular to Peter, for he there says, "*But whom say ye that I am?*" Upon which Peter, as the eldest Apostle, answers in the Name of the rest, "*Thou art Christ, &c.*" and consequently the Reply of our Saviour, and the Blessing subsequent thereupon, was not only applicable or pronounced singly to Peter, but to the rest of the Twelve; and the Power of Binding and Loosing was not only given by him to Peter, as

the Romanists fondly presume, but also to all the rest. This is plain from *Matt. 18. 18.* where our Saviour in general says, "*Whatsoever ye shall bind on Earth, shall be bound in Heaven, &c.*" Not whatsoever thou shalt bind, &c.

(k) *Keys.* This is the Power of exercising Censures and ecclesiastick Discipline, and by them to exclude Men in case of their Impenitence, either by laying Restraints on them in the Church, or to turn them out of the Pale of it, and upon Repentance to admit them again.

The Disciples thus knowing and acknowledging him to be the Messias, and himself having confirm'd it so to them, he commands them not to publish it till after his Resurrection, at which Time in his Wisdom he thought it most seasonable. And now the Days from hence forward to the Death of Jesus we must reckon to be like Vigils or Eves of his Passion; for now he began and often did repeat those sad Predictions of the barbarous Usage he should shortly find from the Jewish Sanhedrin; that he should be rejected of the Elders and chief Priests and Scribes, and suffer many Things at Jerusalem, and be killed and raised up the third Day. Peter hearing this sad Discourse so contrary to his Hopes, which built too much upon temporal Expectances (for he had hitherto only learnt the Doctrine of Christ's coming, but not the Mystery of the Cross) in great, but mistaken Zeal, took Jesus aside and began to rebuke him, saying, *Be it far from thee, Lord, this shall not befall thee.* But Jesus not approving so soft and humane an Admonition, that savoured not of God, but the World, chid Peter severely; saying, "*Get thee behind me (1) Satan, thou art an offence to me; a Snare moving me to that which were a Sin, if I should yield to it, and contrary to the Will and Command of God my Father.*" And calling his Disciples to him, he told them a second Part of a sad Doctrine, which not only himself, but they also must suffer. For when he the Head was to be crown'd with Thorns, it would be a great Indecency for them the Members to be indulg'd in Softness. And therefore to prepare them for what would hereafter happen to him and them, he tells them, that whoever will be his Disciple, must take up his Cross, deny himself and all his fonder Appetites, and trace his Master's Footsteps, mark'd out with his Blood that he shed for their Redemption. And to let them

(1) *Satan.* The word Satan here signifies according to the use of the Hebrew Phrase, 2 Sam. 19. 22. where David rejecting the Council of Abi-shai saith, *Why art thou to me this*

Day in Satanam for an Adversary? That is, *Why dost thou give me this evil pernicious Council, and so suppliest the true Enemies, or even the Devil's Place to me?*

them further see that there was no escaping from the Participation of Christ's sufferings, he adds this dilemma, *He that will save his Life shall lose it, and he that will lose it shall save it to eternity.* Which part soever we choose, there is a Life to be lost: But as the first are foolish to the extremest Misery, that will lose their Souls to gain the World, so they are most wise and fortunate, that will give their Lives for him, because, when the Son of Man shall come in his Glory, and his Father's, and of his Angels, he shall Reward every Man according to his Works, This Discourse Jesus concluded with a Prophecy, that (m) some standing in that Presence should not die till they saw the Son of Man coming in his Kingdom.

But that they might not entertain the Thoughts of a mere notional Kingdom only, and such as their natural Conceptions could suggest to them; the Holy Jesus about eight Days after this Conference with his Disciples selects Three of them, on whom he had bestow'd many singular Favours, above the rest of the Twelve, to whom he intended to give a bright and excellent Specimen of the Glories of Heaven: Therefore taking with him *Peter and James and John*, he went up into Mount Tabor to pray; and while he prayed he was transfigured before them, and his Face did shine like the Sun, and his Garments were white and glistering: And there appeared in this Glory with him, *Moses and Elias*, talking of the (n) decease which he should accomplish at *Jerusalem*; which glory these Apostles, after they had awaked from sleep, did

(m) *Some.* This was meant of *St. John*, that he should not die, till that remarkable coming of Christ in Judgment upon his Crucifiers, the visible Destruction of the Jewish State. And that we find was fulfilled in *St. John's* seeing the Destruction of the Jews, which was to fall in that Generation, *Matt. 24.* that is, in the Life-time of some there present, and is called the *Kingdom of God* and coming of Christ, and by Consequence

here most probably the Son of Man's coming in his Kingdom, that is, his coming in the Exercise of his Kingly Office, to work Vengeance on his Enemies and discriminate the faithful Believers from them. Which was as literally fulfilled as it had been foretold.

(n) *Decease.* See *St. Luke 9. 21, &c.* who is more large on this Passage than all the other Evangelists,

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ST MATTHEW CHAP. XVII.
The Lunatick healed.



ST MATTHEW 17. Verse 18.

*And JESUS rebuked the devil, and
he departed out of him, and he was
cured from that very hour.*

did behold. These two that talked with Jesus having finished their Embassy of Death (which they delivered in Forms of Glory representing the Excellencies of the Reward) departed, leaving the Apostles full of fear and wonder; insomuch that Peter talked he knew not what, though nothing amiss, when he desired Jesus to give them leave to build (o) three Tabernacles there, that they might not any more consort themselves with those beneath them.

After the Departure of these Attendants, a Cloud incircled Jesus and the Disciples, and a Voice came out of the Cloud and said, *This is my beloved Son, in whom I am well pleased, hear him.* When Peter, James and John heard the Voice from Heaven, which undoubtedly was a most glorious Voice, they were struck with Fear and Astonishment, and fell down prostrate. But the Cloud quickly disappearing, freed the Disciples from the Fear it had put them in. So they waited on their Lord down the Hill, who, as he went along, commanded them silence, which they observed till the Resurrection.

The Day after, a Lunatick that was sore troubled with a Devil, who sought to destroy him with Fire and Water, was by his Father brought to Jesus, intreating him to heal his Son. He had in vain address'd himself to the Disciples that staid behind him, when he retir'd to the Mount, for by reason of their Want of Faith they could effect no Cure. Upon this Jesus rebuk'd those Disciples, accused them of Infidelity and Perverseness, that he having been so long with them, having given them Power to heal Diseases and cast out Devils, and in some Cases prescribed (p) Prayer and Fasting as the Means of doing it, they now should neglect those Means, and consequently not be able to cast out this Devil: This impotency there-

(o) *Three Tabernacles.* Beda de Locis sanctis, c. 17. says, some devout Persons in Memory of the Mystery of the Transfiguration of our Bless-

ed Lord did erect three Churches in the same Place in After-Ages.

(p) *Prayer.* See Matt. 17. 21.

therefore was their Fault, and as such is here charged upon them; and having done chiding them, he calls for the Lunatick to be brought to him: And when he came, Jesus commanded the evil Spirit, that brought that Disease on him, to be gone, and the Devil and the Disease departed from him together.

From thence Jesus departed privately into *Galilee*, and in his Journey repeated those melancholy Sadnesses of his approaching Passion; which so (q) afflicted the Spirits of his Disciples, that they dare not push that question any further upon him, least he should take occasion to interweave something of that unpleasant Argument with it.

Whilst Jesus abode in *Galilee*, he kept himself as (r) private as he could, telling his Disciples the Reason of so doing, because having done so many Miracles among them, and wrought so little effect upon them, as that he foresaw he should soon be put to death by them, he thought it not yet seasonable to do any more; till, by the Addition of his Resurrection from Death, he should be more likely to be received and believed by them.

Jesus being now at *Capernaum*, the Collectors of the (s) Tribute came to *Peter*, asking him if his Master paid the accustomed Imposition, which was exacted from all the Sons of *Israel*, from twenty Years old and above, to pay for Redemption and Propitiation, and for the use of the Tabernacle? When *Peter* came into the House where Jesus was, with design to acquaint him with the Officer's Demand, Jesus knowing the Message that he was big with, prevented him, by asking him, "Of whom do the Kings of the *Gentiles* take Tribute, of their own Children, or of Strangers?" *Peter* answered, Of Strangers. Then, said Jesus, "Are the Children free?" Meaning, that since the *Gentile* Kings do not exact Tribute of their

(q) Afflicted. See *Luk.* 9. 45. *Matt.* 17. 23.

(r) Private. See *Matt.* 17. 22. *Mark* 9. 30.

(s) Tribute. This was the Tribute, which every Jew paid yearly to the Temple, to the Value of fifteen Pence. *Exod.* 30.

their own Household, then this Tribute, which is paid to God for his Temple, did not belong to him, who was his Son, nor to them that were his Domesticks, to pay. " Yet, says he, to avoid Offence, and that they should " not say that I condemn the Temple, or despise the " Authority that requires it, which would be an Occa- " sion to them to reject and sin against my Doctrine, go " and cast a Hook into the Lake, and the first Fish which " thou shalt catch, when thou open'st his Mouth, thou " shalt in it find a Piece of Money, pay that for me and " thee.

Our Saviour having a little before mention'd his (1) Re- surrection from Death, his Disciples, supposing his King- dom to commence from that, fall upon an ambitious and mistaken Dispute, who should have the chief Place of Dignity in that Kingdom of the Messias? Still imagining it to be an external secular Royalty, and each desiring to be highest in the Favour of their Prince. But Jesus, from whose all-searching Eye the most intimate Thoughts of Man can not be conceal'd, by an early Admonition checks their growing Pride and aspiring Ambition; and being willing by some Emblem or visible Representation to satisfy this Question of theirs, as far as was useful to them, takes a little Child, and sets him in the midst of them, proposing him as a Pattern of Humility and Simplicity; such infant Candour and Lowliness of Spirit being the necessary Gate through which all must pass that will enter into the Courts of Heaven; and to instruct them the better how to imitate this Pattern of Meekness, he tells them; " Unless you change your Inclinations and De- " sires, restrain this vain ambitious Expectation and Per- " suit of a carnal Kingdom of Christ, and the Desires of " Dignities and Distinctions in it, you can never be true " Disciples of Christ." And from this Instance of Hu- mility in the Hieroglyphick of the Child, he informs them, that the State of Christianity is such, as that he

which

(1) Resurrection. See Matt. 17. 23. Mark 9. 31.

which is most lowly is most capable of Eminence in it; and that mean and lowly Persons are so highly valued by him, that he that would be thought to do a grateful thing to Christ, could find no fitter way to express it than by a kind and tender Treatment of such, especially in cherishing their Souls, and advancing them in the way of Godliness. Whereas on the other side, he that shall persecute, or any way molest and drive away from Christ and the Practice of Christianity any such mean and lowly Person, 'twere better for him that shall thus offend, that a Mill-stone were hung about his Neck, and that he were cast into the Sea, where the Weight would inevitably and soon sink him to the Bottom. From this Emblem of the Child, Jesus discoursed of the Care of God over little Children, whether naturally or spiritually such; of the Danger of doing them any Injury or Scandal; the Care and Power of their Guardian Angels; and then warning them before-hand of the Necessity in the Event that Scandals should arise, and of the great Woe and Infelicity of those Persons who were the active Instruments of such Offences, he tells them, that though there will be great apostatizing amongst those that receive the Faith, and that the Doctrine of Christ shall meet with great Discouragement and Opposition; and that though God shall think fit to permit Enemies for the Exercise and Tryal of Christians, yet this will be no Matter of Excuse, but rather of Aggravation of their Sin and Woe, that shall be the Authors and Instruments of this End. To confirm his Disciples therefore against such sad Occasions, he thus cautions them: " If any thing that is
 " nearest to thee, whether Friend, Pleasure or Profit, (as
 " dear to you as any Member of your selves) shall go
 " about to disturb or discourage thee in thy Christian
 " Course and Profession, be sure to renounce it; for it is
 " more eligible for thee through Difficulties and Auste-
 " rities to gain eternal Bliss, than by escaping them to
 " run into Sin, and so hazard everlasting Fire. The Son
 " of Man came to reduce those that are gone astray from
 " the Ways of God, to shew that ye ought to be diffi-



ST MATTHEW CHAP. XVIII.

The wicked servant.



ST MATTHEW 18. Verse 28.

And the same servant went out, and found one of his fellow servants, which owed him an hundred pence, and he laid hands on him etc.

gent and industrious in keeping in the Way of Truth the meanest Person on Earth, that is in any Danger of Ruine to the Soul. For judge, I pray you, pursues he, by this ordinary Resemblance: If a Man be possessed of an hundred Sheep, and one of them happen to stray from the rest, doth he not set so great a Value on that one Sheep that is lost, as at the present to leave the Ninety and nine, and to go and search solicitously for that one? And upon finding it, is he not affected with more Joy at the first Sight of it, than he is at the beholding his whole Flock, which had never run that Hazard? Thus is it with God; he is unwilling that the meanest Person upon Earth should be lost, that might with any Care or Method be recover'd: To this purpose these Directions I now give, I require to be observ'd in the (v) Church for ever. If in the Traverses of Life, Discontents and Injuries do arise, let the injured Person demean himself with the greatest Prudence and Tenderness: First, reprove the offending Party privately; and if he repent, forgive him for ever, with a Mercy as unwearied and as multiplied as his Repentance. For the Servant, to whom his Lord forgave Ten thousand Talents, because he refused to forgive his Fellow-Servant an hundred Pence, was deliver'd to the Tormentors, till he should pay that Debt which his Lord once forgave, till the cruel Servant's Impiety forced him to repent his Donative and Remission. But if the Person offending refuses the Charity of private Correction, let him be reprov'd before a few Witnesses; and if he still continue incorrigible, let him be brought to the Tribunal of the Church, against whose Censures if he shall dare to kick, let him feel her Power, and be cut off from the Communion of Saints, becoming in the Eyes of all Men as an Heathen or a Publican." And to preserve the Church in Reputation and Power, that she should not seem to have

(v) Church. See Matt. 18. 17.

have a dead and ineffectual Hand in her Animadversions and Censures, Jesus promises to all his Apostles what he had before promised them in the Person of St. Peter, a Power of binding and loosing on Earth, and that it should be ratified in Heaven, what they shall so dispose on Earth; assuring them, that as the Assize of three Men among the Jews had some Power, so shall any two or three Christians join'd in such a Reprehension be considerable in this Matter, having the Privilege of God's Presence (as in their Prayers thus united, so in their united Admonitions) to give them Authority, Assistance and Blessing: For where two or three are assembled together for this Piece of Discipline, or any holy Action besides, there, says he, am I present in a special manner, and will not suffer the Actions which they thus undertake by my Appointment to be set at nought by any.

Whilst the Blessed Jesus was giving these Instructions to his Disciples, St. John interrupted him, by telling him of a Stranger that cast out Devils in the Name of Jesus; but because he was not of the Family, he had forbidden him; which Jesus in no wise approv'd of, for in all reason he that saw the Name of Jesus so powerful and triumphant over Devils, would have done Veneration to the Person, as well as invok'd the Name, or us'd it as an Instrument of ejecting impure Spirits.

(w) About this time the Feast of Tabernacles drawing near, the Blessed Jesus was very much importun'd by his Kindred to go to Judea to the Feast, that the Multitudes which follow'd him might again see the Miracles which he did; for they thought he acquired no Fame by doing his Miracles privately. But these things were urg'd by them through want of Faith. However, Jesus, to set them right, tells them, that it was not yet proper for him to be so publick, because the Doctrine that he taught was odious to the World; (x) for at that time the Jews sought to kill him. He told them, they might appear where

(w) See John 7. 1, 2, 3, 4, &c.

(x) See *ibid.* v. 1.

where they would, being not under any such (1) Hatred as he was from the Pharisees and Sadducees.

Upon this Conference, his Disciples went up to the Feast, to which Jesus designing to go in private, as he passed through Samaria, he found the Inhabitants of a little Village so (2) inhospitable, as to refuse to give him Entertainment; which so provok'd the intemperate Zeal of James and John, that they said would have called for Fire to consume them, even as Elias did. But Jesus, with a Sweetness of Aspect natural to him, mildly corrects and restrains their revengeful Heat, tells them they were quite mistaken in the Oeconomy and Conduct of the Christian Spirit, which he had prescribed, and which differ'd much from that of a Prophet in the Old Testament, moved by Zeal against the Enemies of God: "The Course (said he) which in such Cases you must take is that of Meekness and Persuasion, and not rashly and indiscreetly upon every little Umbrage of Displeasure invoke the Vengeance of Heaven to destroy a Man, whose Redemption was to cost the Effusion of their Saviour's Blood. I came not (continues he) to kill any, but to preserve and rescue from Death, and from all that is ill." All the Revenge that Jesus took, was quietly to leave the Place: But to demonstrate more plainly to those Disciples, whose mistaken Conduct he

had

(1) Hatred. The Text here implied in John 7. 7. is translated thus; *The World cannot hate you, but me it hateth*, &c. This Translation is literal indeed; but all or most Interpreters fail not to observe, that this Expression does not always denote an absolute Impossibility to do any thing, but only a Design or Will not to do it, upon the account of some Difficulty or Uneasiness it may be attended with; and this they prove from several unquestionable Examples. 'Tis said, Gen. 19. 22. *That God could not do any thing to Sodom till Lot had left it*: And, Gen. 37. 4. *That Joseph's Brethren could not speak peaceably un-*

to him: That the unkind Friend, Luke 11. 7. *could not rise to lend his Friend three Loaves*; with several others. But it is certain, that God, if he had pleas'd, could have destroy'd Sodom independently of Lot; that Joseph's Brethren could have spoken peaceably to him, &c. Therefore all this Impotency, implied in the Word *cannot*, is to be attributed to the Want of Will: And since People are so ready to take these Places literally, it is proper they should be render'd, *They would not*, and not, *They cannot*.

(2) See Luke 9. 51. and 17. 11.

had Blamed, how they ought to behave themselves upon such Occasions, by a Miracle he shews them that they must recompense Evil with Good. And immediately ten leprous Persons, which came out of the Neighbourhood where he had been so inhospitably treated, presented themselves with loud and sad Exclamations for Help, Jesus Master, have Mercy upon us. His Compassion was as ready to relieve, as their Necessity to ask; for at Sight he pronounces the Method of their Cure: Go shew yourselves to the Priest, as the Law requires (which he was always tender of violating) and before you come thither, you shall be healed: Which accordingly fell out; for as they were on their Way, they were all cured. But see the innate Ingratitude of humane Nature! Of the ten which receiv'd this miraculous Blessing, but one poor Wretch return'd to give Thanks, and he a Stranger; who, before he was cured, by reason of the Uncleanliness of his Disease, was forced to stand afar off, joyfully approaches his Divine Physician, with a loud Voice glorifying God, and in humble Protestation throwing himself at his Feet, gives Thanks to the Holy Jesus.

The Blessed Jesus, being now arrived at Jerusalem, for some Days did not appear in the publick Meetings, though at the same time he heard of the various Opinions of Men concerning him; some saying that he was a good Man; others that he deceiv'd the People; and the Pharisees sought for him to do him a Mischief. But when they despaired of finding him in the midst of the Feast among the People, they repair to the Temple, where they find him preaching openly, to the great Surprise and Amazement of those that knew his Parentage and Education; for they marvelled, saying, "How comes he to understand the Law and Scriptures so well, having not been brought up in the Schools of the Prophets? But notwithstanding Jesus had convinced them by the Variety and Divinity of his Miracles and Discourses; yet so perverse and obstinate were they, that they gave the greatest Testimony in the World of humane Weakness, and how prevalent a Prejudice is above the Confidence

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ST LUKE CHAP. XVII.
JESUS cleanseth ten lepers.



ST LUKE 17. Verse 12.
*And as he entred into a certain Vil-
lage, there met him ten men that were
lepers, that stood afar off.*



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and Conviction of a Demonstration: For a Proverb, a Mistake, a mere Error in Matter of Circumstance, did in their Understandings out-weigh Multitudes of Miracles and Arguments of which they had been Witnesses, and which before had convinced them; for Christ being of Galilee, because of the Proverb, *That out of Galilee comes no Prophet*, and because the Rulers did not believe in him, these out-weighed the Demonstrations of his Mercy, Power, and Divinity. But notwithstanding these Opinions of some, yet very many believed on him, and no Man durst lay Hands on him to take him, for as yet his Time was not come, in which he meant to give himself up to the Power of the *Jews*. And therefore when the Pharisees sent Officers to seize him, they also became his Disciples, being surpriz'd at the Excellency of his Doctrine. And not only the inferiour Officers, but the Rulers were suspected; for *Nicodemus*, the same that by Stealth and in the Night came before to Jesus, seeing with what Prejudice the Pharisees persecuted him, could not forbear interposing, urging the Unreasonableness of condemning any Person without hearing. Upon which they reproach him for taking a *Galilean's* Part, *Art thou, one of the Sanedrin, a Follower of the Galilean? Examine all Times, you shall never find that Galilee hath brought forth a Prophet.*

In the Evening Jesus went to the Mount of *Olivet* on the East of *Jerusalem*, and the next Day returned again into the Temple; where the Scribes and Pharisees brought him a Woman taken in the Act of Adultery, tempting him to give Sentence, that they might accuse him of Severity, or intermeddling, if he condemned her, or of Remissness and Popularity if he did acquit her. But Jesus found out an Expedient for their Difficulty, and changed the Scene by bidding the innocent Person among them cast the first Stone at the Adulteress; and then stooping down to give them a fair Occasion to withdraw, he wrote upon the Ground with his Finger, whilst they left the Woman and her Crime to a more private Censure. None remaining now but Jesus and the Wo-

man, the standing before him in the Posture of an accused Criminal before a Judge; he lifting up himself, and finding none but the Woman, asked her what was become of her Accusers; or whether any one had condemn'd her. She answer'd, *No Man, Lord. Neither do I*, said he, *but call thee to Repentance and Reformation*: And charging her to sin no more, he dismissed her.

A While after Jesus begins again to discourse to the Jews of his (a) Mission from God, telling them that he was the Light of the World, and that whoever would follow him should receive that Illumination which should guide him to eternal Light. The Jews refuse to believe him, because of his own single Testimony of himself: To which he replied, "You that know not my Divine
"Extraction judge of me only according to my human
"Original, and in Proportion to that give your Opinion
"of me; but yet if I should do so, my Judgment would
"be valid according to Law, because this is the Judgment and Testimony of my Father, who by his Spirit
"and Miracles, and his Voice from Heaven requiring all
"to believe on me, must needs judge them as obstinate
"Unbelievers, who shall stand out against all this. It is
"the known Custom of all Laws, particularly of yours,
"(*Deut. 17. 6.*) that the Testimony of two Men is to be
"received in any Cause whatever: And I and my Father are those two; for as I now witness of my self
"in a Cause that concerns you, so my Father also, by a
"Voice from Heaven, by Descent of the Spirit, by Miracles and Prophecies, testifies my Commission from
"him." But the Jews regarding only his human Extraction, Jesus replied, "You will not receive any Knowledge
"concerning me or my Father: Your Acknowledgment of me is the only Way to bring you to the
"Knowledge of my Father. I shall depart from you, and
"then ye will seek me unprofitably; and by not believing me now, bring Judgments upon your selves
"hereafter. After the Romans, at your Instigation, shall
"crucify

(a) Mission. See John 8. 12, 13, 15, &c.

“(b) crucify me, there will be such Evidences of my being truly what ye will not now believe me to be, that you shall have no Excuse to deny it, then shall you be convinced, either to the working of your Repentance or Destruction, that I am the Messias, and came from God, and do nothing but according to my Commission from him.” Upon this many of the Jews (c) believed; to whom addressing himself, he says, “If ye constantly practise my Commands, ye are truly and really my Disciples, and those Truths which I shall reveal to you shall procure you a most valuable Freedom.” The other Jews then present, that were not Believers, taking this as a Reflection on them, said, “We are Heirs to the Promises made to (d) Abraham, and were never yet Slaves to any Man; how then do we need Freedom?” Jesus answered them, “I do (e) assure you, you are mistaken in thinking your selves to be free, for there are no such Slaves as those that live indulgent in Sin; and being such, you are far from having any Right to be continued in God’s Family, which belongs only to (f) Sons. In the common Account of the World, a Servant is so far from being a Son, or having any Right to the Inheritance of the Family, that he is at the Mercy of the Heir when he comes to Age to cast him quite out of the Family; and unless the Son make him free, he cannot be free. And this is the Case of all such as you, of every indulgent Sinner, Christ must free him from his spiritual Bondage of Sin, before he can be capable of any Benefit of being a Son, even of a Son by Adoption”. The Jews then valuing themselves upon their being the Children of Abraham and of God, he tells them to the first. That if they were Abraham’s Children they would be like him in his Obedience and Virtues, as Children resemble their natural Parents in their Nature and Form. And as to

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(b) Crucify. See John 8. 28.

(c) Believed. See John 8. 30.

(d) Abraham. See John 8. 33.

(e) Assure. See John 8. 34.

(f) Sons. See John 8. 35. and so

on to the End of this Sermon.

their being the Children of God, he tells them, Their hatred to him is a certain Argument that God is not their Father, "For, says he, I am sent immediately from God, I came from Heaven, and what I do is by Commission from God. Ye imitate the Devil, who from the Beginning was malicious, proud, and bloody, and soon apostatiz'd from God and the right Way; for he is an Enemy to Truth, and therefore for him to lye, and confirm you in Infidelity is natural to him. I am sure you have no Fault or Imposture to lay to my Charge, and yet ye will not believe the Truth when I speak it. If ye had true Piety in you, then certainly my Doctrine being from God would be acceptable to you, and ye would imbrace it." To this the Jews could make no Reply, but fall into reproachful Language, calling him (g) *Samaritan* and (h) *Mad-man*; and misunderstanding on what Grounds he gave himself the Preference before *Abraham*, thinking that he had spoken Blasphemy, resolved to confute him to Purpose, for they took up Stones to cast at him. But he went out of the Temple, and miraculously preserved himself, passing safely through the Midst of them.

But in this Passage he met a Man who had been born blind; and being asked by some of his Followers whether it was the Man's own Sin, or some Sin of his Parents, that caused this Blindness, he told them, That this Blindness was not sent as a Punishment to his own or his Parents.

(g) *Samaritan*. This Title of *Samaritan* is here fix'd on Christ by Way of Reproach, not that they thought him so, but because this was an odious Name among the Jews: Or else, because he conversed with the *Samaritan* Woman, which was against the Jewish Rule, *Joh. 4. 9.* he is thought a Defector of the Jewish Law, and so to be one of them.

(h) *Madman*. This is render'd, *thou hast a Devil*. All sorts of Diseases were brought on Men sometimes by the Devil, and so generally they that were brought to Christ for

Cure, are said to be possess'd, but especially those who were more strangely affected without any visible Cause of it, were generally thought to suffer this from the Devil's getting Power to possess them; and of this Sort, especially Mad-Men, who being not discernably sick, did yet behave themselves as if they were in some strong Distemper, which is oft an Effect of Disease, and therefore by them supposed to be possess'd by some evil Spirit. So in *Justin Martyr, Apol. 2.* They that are possess'd are by all Men call'd Mad.

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ST JOHN CHAP. IX. The blind man
went his way, and washed, and came seeing.



ST JOHN 9 Verse 7.
JESUS said unto him, Go wash in y^e pool of Si-
loam (which is by interpretation Sent.) He went
his way therefore, and washed, and came seeing.

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rent's Sin, but as an Occasion to make publick the Glory of God: And Jesus, to demonstrate that himself was the Light of the World in all Senses, said it now, and prov'd it by a Miracle; for sitting down he made Clay of Spittle, and anointing the Eyes of the Blind Man, bid him go and wash in (i) *Siloam*. The (k) *Blind Man* joyfully obeys, and went and washed as he was commanded, and returned seeing; which so amazed his Neighbours, that they questioned whether this was the same Man that used to beg. He told them positively he was the same Man, and gratified their Curiosity in telling them who was his Physician, and the Method of his Cure. This Miracle being performed on the Sabbath-Day, the Pharisees lay hold on the Advantage to lessen Jesus, saying, *This Man cannot be of God, because he violateth the Sabbath*. But others with less Prejudice said, *Certainly such Miracles cannot be wrought but by the Finger of God, and therefore cannot be the Work of an Impostor, or a Man of Sin*. The incredulous Jews would not believe Matter of Fact in the Man that was blind; and thinking to make the Thing look intricate, and beyond the Capacity of the Vulgar, who they fear'd might

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(i) *Siloam*. This was a Pool of Limpid Water, which God sent at the Prayer of *Isaiah* the Prophet a little before his Death, to satisfy the Necessities of his People oppressed with Thirst and a close Siege; and it stood at the Foot of the Mount *Sion*, and gave its Water at first by Returns and Periods, always to the Jews, but not to the Enemies. And those intermitted Springings were still continued, but only a Pool was made from the frequent Effluxes of it.

(k) *Blind Man*. Libertines and Atheists read the Scriptures but to profane them; and therefore when they meet with any Thing that they think interferes with Reason or Sense they fail not to make a Game of the sacred Text, though in it self proper enough as it stands. There are many seeming Passages of this Kind,

viz. St. *John* 9. 17. The Blind Man is called Blind after he had received his Sight; and this is rightly translated from the *Greek*. We are therefore to consider that it is the Style of the Scriptures, and of all Languages, sometimes to give to Persons, and likewise to inanimate Things, the Qualities they formerly had, though they have them no more. Thus in *Exod* 7. 12. *Moses's Rod* is called a Rod when it was changed into a Serpent, and those who were cured of their Blindness, Deafness, and Lameness, *Matt*. 11. 5. *John* 9. 17. are called the Blind, the Deaf, and the Lame; and *Matt*. 26. 6. and 10. 1. *Simon* is called the Leper, after he was cured of his Leprosy, and *Matthew* called the Publican, after he had quitted that Employment.

by these Miracles be induc'd to believe on Jesus, sent for the Parents of the Man who was restor'd to his Sight, of whom they ask'd these three Questions, Whether he was their Son? Whether he was born blind? And whether they knew how, or by whom he was cured? To the two first Questions they answer directly, *We know him to be our Son, and that he was born blind; but how, or by whom he recovered his Sight he himself best knows; he is of Age, let him answer for himself.* The poor Parents durst say no more; for they had been before caution'd by the Agreement among the Jews, which was, That if any Man did confess Christ he should be turn'd out of the Synagogue; and therefore they refer them for a further Answer to their Son. Him therefore they a second Time examine, attempting to draw him from that Opinion of Christ which he seemed to have, by bidding him ascribe the Praise of his Cure wholly to God, and not to look on Christ with any Veneration; telling him, That if he did it on the Day, and in the Manner afore-mention'd, it was thereby evident that he had broken the Sabbath, and so came not from God, but was an Impostor, who consequently had no such Virtue or Piety as could contribute any Thing to this Matter. The poor Blind still retains his Gratitude, and will not recede from the Truth; for saith he, *Whether he be a Sinner, or no, I know not; but this I certainly know, That whereas I was blind, I now through him enjoy the Blessing of Sight.* This Recognition of Jesus by the poor Man incenses the Jews, inso-much that they tax him with being a Disciple; that themselves were the Disciples of Moses, but as for Jesus they knew not whence he was. The poor Man in the Simplicity and Zeal of his Heart, willing to do Justice to his Physician, says, "It's strange that one should do such Miracles as these, and you learned Men know not whether he be sent from God or not. It is certain on all Hands that an Impostor or false Teacher is not enabled by God to work such Miracles as these, but only pious faithful Servants of God, that came to do his Will, not their own. It is above all human Power to open

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“ the Eyes of one born blind : If he were not sent and
“ impower’d by God, he could never do such Things as
“ these.” This provok’d them so indeed, that they first
stigmatize him with the greatest Reproach imaginable,
that his being born blind was a Mark and Character of
some extraordinary Ill in him, which made him very un-
fit to teach Doctors and Rabbies in Matters of this Mo-
ment; and then they cast him out of the Synagogue with
Disgrace. But Jesus meeting him, received him into the
Church; for he told him he was Christ, and the Man be-
came enlighten’d, and he believed him, and paid the Ac-
knowledgegment and Adoration to him, that was due to the
Messias. But the Pharisees blasphemed: For such was
the Dispensation of the Divine Mysteries, that the blind
should see, and they which think they see clearly
should become blind, because they had not the Excuse
of Ignorance to lessen or take off the Sin; but in the
Midst of Light they shut their Eyes, and doted upon
Darkness, therefore did their Sin remain.

Notwithstanding the Obstinacy of the Jews, and the
repeated Instances of their Malice and Prejudice against
Jesus and his Doctrine, he continued his Sermon to the
Pharisees, insinuating Reprehensions in his dogmatical Dis-
courses, which like Light shined through, and discover’d
Error: For talking of the Properties of a good Shepherd,
and the lawful Way of Intromission, he prov’d them to
be Thieves and Robbers, because they refused to enter in
by him, who is the Door of the Sheep. And upon the
same Ground he reprov’d all those false Christs which
before him usurped the Title of Messias, and prov’d his
own Vocation an Office by an Argument which no other
Shepherd would use, Because he laid down his Life for
his Sheep. Some would eat the Flesh, others would take
the Fleece; but none but himself would die for his
Sheep: But he should die first, and then would he gather
his Sheep together into one Field; intimating hereby the
Calling of the *Gentiles*. To which Purpose he was in-
abled by his Father to lay down his Life, and to take it
up; and had also endeared them to his Father, that they
should

should be preserved unto eternal Life, and no Power should be able to take them out of his Hand, or the Hand of his Father. For because Jesus was united to the Father, the Father's Care preserved his Son's Flocks. But the Jews, to requite him for these divine Sermons and excellent Discourses, resume their old Argument of taking up Stones to cast at him, pretending he had blasphemed. But Jesus proved it to be no Blasphemy to call himself the Son of God, because they to whom the Word of God came are in Scripture called Gods. But nothing could satisfy them, whose temporal Interest was concerned not to consent to such Doctrine, which would save their Souls by ruining their worldly Advantages.

After this the Jews sought again to take him, but he escaped out of their Hands, and went away beyond Jordan, where John at first baptized; which gave the People occasion to remember that John had done no Miracle, but Jesus had done many; besides, John, whom all Men did reverence and highly esteem for his Office and Sanctity, gave Testimony to Jesus. Thus by comparing these Things many were inclined to believe in him.

After this, Jesus knowing that the Harvest was great, and as yet few Labourers; and that there were many ready to receive the Gospel when it should be preached to them, thought it needful to pray the Lord of the Harvest to incline Men's Hearts to undertake this Office of going and revealing it to them; for as yet there were very few for so great a Work. Beside the twelve Apostles then he chose (1) seventy two others, to be to him as Disciples were wont to be to Prophets, that is, to go on his Errands as he should appoint them, which they did by Turns, two at once, as Harbingers proclaiming his Approach, whither he meant to come. In the (m) Preamble

(1) Seventy two. Of this Number were the Seven, whom afterwards the Apostles set over the Widows, and Matthias, Mark, and some say, Luke, Justus, Barnabas, Apelles, Rufus, Niger, Cephas, (not Peter,) Thad-

deus, Aristion, and John. The rest of the Names could not be recovered by the best Diligence of Eusebius and Epiphanius.

(m) See Luke 10. 3. &c.

of their Commission he tells them they must expect to meet with Dangers and ill Treatment; "Yet not that deter you, says he, or put you upon making Provision for your Journey. Heal the Sick, preach the Kingdom of God approaching. Where-ever ye shall be ill treated, shake off the Dust of your Shoes against that Place as a Testimony of their Obstinacy and inhospitality, and of their approaching Ruin. He that despiseth the Warnings that you give them, despiseth me that sent you; and he that despiseth me, despiseth God that sent me; the Affront offer'd to you is the same as if offer'd to me." The Seventy two being return'd with great Joy address themselves to Jesus, from whom they received their Legation, telling him, That by the Power and Virtue of his Name the very Devils became subject to them. Jesus told them it was no Wonder, for he had beheld (n) Satan as Lightning fall from Heaven, that is, it was determined that in a short Time the Prince of Devils should be ~~destroyed~~ and fall from his great Power in the World, as Lightning when it flasheth and vanisheth. Moreover Jesus, to shew the Satisfaction he received from their faithful Legation, enlargeth their Commission by an additional general Power over the Enemy in all Manner of Circumstances, together with an Immunity from all Danger. Then it was that the Blessed Jesus (o) rejoiced in Spirit, giving Glory to God that he had made Revelations to Babes, and the more imperfect Persons: This was an Act of infinite Wisdom, Mercy, and Condescension, to the Weakness of Man, mix'd with all Justice towards the Contemners of his Promises.

About this Time a Student of the Law came to try his Judgment about the Law or Rule of Life, and asked him what was necessary to be observed to the attaining that eternal Life which Christ promised: And he answer'd, The very same which in the Law of Moses is set

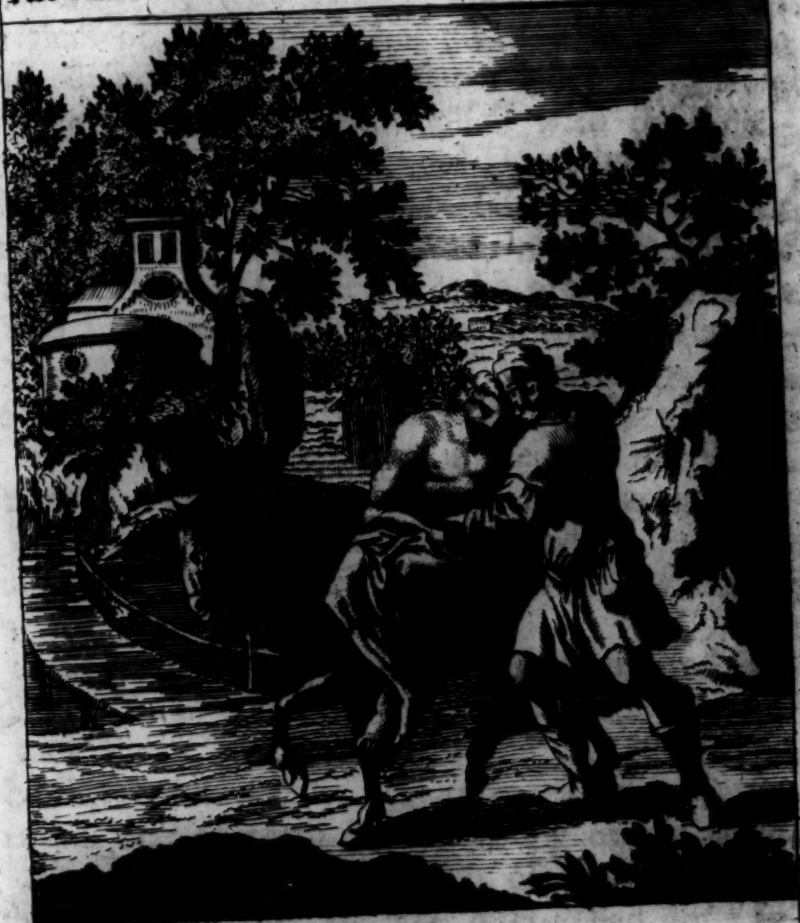
(n) See Luke 10. 18.

(o) Rejoiced. See Luke 10. 17. Matt. 11. 25.

down as the main substantial Part of the Law, which he therefore bid him recite to him; and he recited the Summary of the Law in these Words, "Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind, and thy Neighbour as thy self. The due Performance of this, says Jesus, is all that I now require of thee to Salvation." But the captious Lawyer being scrupulous without Reason, demands what is meant by Neighbour? This Question Jesus thought best to answer by a Parable; "A certain Traveller going from Jerusalem to Jericho was set upon by Thieves, who not only rifled him of his Clothes and Money, but so dangerously wounded him, that they left him expiring on the Ground. By Chance a Priest came that Way, and saw the poor Wretch weltring in his Blood: But the Horror of the Sight did nothing affect him, he passes along unconcern'd. Next comes a Levite, as void of Tenderness and Humanity as the Priest. At last the dismal Groans of the poor mangled Wretch stir up the Curiosity of a Samaritan to see the Cause, which he no sooner discovers, but mov'd with Compassion he goes to him, raises his Head, recalls his fainting Spirits, and closes his gaping Wounds with rich Balsams; then mounting him on his own Beast he gently conveys the Man to the first Inn, where at his own Cost he entertains him whilst he staid with him, and at his Departure promised the Host to be at whatever Expence more should happen." Our Blessed Saviour applying this Parable to the Lawyer, asked him, "Which he thought was Neighbour to the poor Traveller?" The Lawyer replied, "Undoubtedly he that was kind and careful of him." Then says he to the Lawyer, "Go thou and do likewise." Hereby plainly intimating, That no Distance of Country or Religion destroyeth the true Notion of Neighbourhood, but every Person with whom we converse in Peace and Charity is that Neighbour, whom we are to love as our selves.

ST LUKE CHAP. X.

The Samaritan when he saw him had compassion on him.



ST LUKE 10 Verse 34.

And he set him on his own beast, and brought him to an Inn, and took care of him etc.



The Holy Jesus knowing, though not dreading, the Malice of the Jews, who in many repeated Instances had attempted his Life, resolves at present to prevent any Mischief by withdrawing from all popular tumultuous Places, and leaving *Jerusalem*, he came to a Village called *Bethany*; where he was chearfully and generously receiv'd by *Martha*, who making great Preparation for his Entertainment, to express her joy and affections to his Persons, desired Jesus to dismiss her Sister *Mary* from his Feet, who sat there feasting her self with the delicious Sweetnesses of his Doctrine, and altogether unmindful of the Provisions for the Entertainment. But our Lord commended *Mary's* Choice; and though he did not expressly slight *Martha's* Civility, yet he preferred *Mary's* Religion and Sanctity of Affections to *Martha's* Generosity. "Thou takest a great deal of unnecessary Pains," says he to *Martha*: But the one only necessary Thing, which is absolutely necessary, the Hearing my Word, in order to keeping it, is much a more acceptable Thing to me, than the Entertaining me with so much Solicitude and Diligence, and the Advantage of this will continue to *Mary* to all eternity."

Upon occasion of our Blessed Lord's frequent retiring to Prayer, at a Time when he was upon that Duty, his Disciples took into Consideration how needful it was for them to be directed in a right Performance of that Duty, and thereupon one of them at his coming out to them besought him to give them a Form of Prayer, which they might constantly use, as *John Baptist* had done to his Disciples. Jesus therefore teaches them that Form of Prayer the second Time, which we call the *Lord's Prayer*; teaches them assiduity and indefatigable Importunity in Prayer, by a Parable of an importunate Neighbour borrowing Loaves at Midnight, and a troublesome Widow, who by constant Application of her clamorous Addresses, forc'd the unjust Judge to do her Justice. He encourages them to (p) pray, by Consideration of the divine

divine Goodness and fatherly Affection, far more indulgent to his Sons than natural Fathers are to their nearest Issue, and adds a gracious Promise of Success to them that pray; *Ask and it shall be given to you.* Then he exhorts them to perseverance in (q) Prayer, to be constant and diligent in the Performance of the Duty of Prayer, not only in respect of God, to whom it is a Duty, but of themselves, whose Petitions by Assiduity are most likely to be obtain'd. After this being invited to dine with a Pharisee, he freely inveighs against the ridiculous Superstition and hypocritical Ostentation of the Pharisees; who affecting outward Neatness in their Manner of Living, neglected to cleanse their Souls from internal Impurities. Instead of which traditional Formalities he advises them to Charity, which is the best Way of Purifying themselves, their Estates, their Meats and Drinks; works of Mercy being more acceptable to God, than outward Washings. "Ye Pharisees, says he, give Tythe of the meanest Product of your Gardens, but omit the principal Duties to God and Man. These are the main Things which God requires of you; though those other lower Performances of paying Tythes exactly according to the Law and Custom among you ought not to be neglected." Then pronouncing a Woe to the Scribes and Pharisees, he tells them they are like Graves overgrown with Grass, and they which see the specious Outfides of them, know not their Insides are dead Men's Bones and Putrefaction, and so are polluted by them. At this a Member of the *Sanhedrin* was so offended, that he told Jesus, "This Speech of thine seems to reflect on us, and the Gravity of our Places and Persons." To which the Holy Jesus reply'd, "Woe be to you for that Hypocrisy of yours, in appearing to bear such Respect, as to rebuild the Tombs of those Prophets whom your Fathers kill'd, you your selves having as bloody Thoughts against those that are now sent to you."

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About

About this Time one of the Company, seeing with what Authority he reprov'd and determin'd among the People, addresses himself to our Lord, saying, "Sir, there is a Controversy between my Brother and me about dividing our Patrimony, I desire to avoid the Delays of a litigious Suit at Law, and refer the Matter to you to conclude between us." But Jesus declin'd the Office of an Arbitrator, as not having competent Power to become Lord in temporal Jurisdictions. Then he preaches against Covetousness, and the placing Felicities in worldly Possessions, applying to his Occasion the Parable of a rich Man, whose store was too large for his Barns, but large enough for his Soul; for projecting with himself to enlarge his Barns and lay up all in them, never thinking in the least of Dispensing to the Necessity of others; any part of that which he knew not what to do with, he propos'd to indulge himself in voluptuousness, and stupidly enjoy himself in his perishing Goods: But he was soon snatch'd from the Possession of them, and his Soul taken from him in the Violence of a rapid and hasty Sicknes in the Space of one Night. This is directly the Case of any one that makes no use of this Increase and Plenty, but only to possess it, and provide for himself by it, not thinking of employing what he hath to spare to the Relief of the Necessitous, and the Service of God. Then discoursing of the divine Providence and Care over us, he descends to demonstrate it so low as in the wild Flowers and Grass of the Field, those beautiful Ornaments of Nature, which the Providence of God nourishes and preserves. "Entertain not therefore, says he, any solicitous Thoughts about your worldly Affairs. let no uneasy Anxieties disturb your Minds for such Things; for your heavenly Father which destin'd you to an everlasting Kingdom, will not fail to allow you your Portion here of those Things that are useful for you." Then he again exhorts to Alms-deeds, to watchfulness and preparation against the sudden and unexpected coming of our Lord to Judgment, or the Arrest of Death. And in answer to Peter's Question, whether Christ spoke particularly to his Apostles

Apostles and Disciples or to all, he describes the Offices and Sedulity of the Clergy, under the Apologue of Stewards and Governors of their Lord's Houses; teaches them Gentleness and Sobriety, and not to do evil upon the Confidence of their Lord's Absence and Delay; and instructs the People even of themselves to judge what is right concerning the Signs of the coming of the Son of Man. And the End of all these Discourses was, that all Men should repent and live good lives and be saved.

Whilst Jesus was pressing these Discourses to the People, there were present some that told him of the *(r)* Galileans, whose blood Pilate mingled with their Sacrifices. Jesus reply'd, that these external Accidents, though they be sad and calamitous, are yet no Arguments of Condemnation against the Persons of the Men, to convince them of greater Guilt than others, upon whom no such visible Signatures have been imprinted. The Purpose of such chances is, that we should repent, lest we perish in the like Judgment, applying to this the Parable of the barren Fig-Tree, which after much Care and Expence bare no Fruit, intimating thereby, "This People hath been long unprofitable, made no returns to God's Husbandry bestowed on them, and yet God hath given them space to repent, and sent his Son to dress and manure them; and if this do not work upon them, there is nothing to be expected but Destruction and Excision."

At the same Time that Jesus was teaching in one of the Synagogues, he observed a Woman that for the Space of eighteen Years had laboured under a sore Disease inflicted on her by the *(s)* Devil, for she did so extremely

Stoop,

(r) Galileans. These were a Faction of one Judas Gaulonita, a Sort of People that taught it to be unlawful to pay tribute to strangers, or to pray for the Romans; and because the Jews did both, they refused to communicate in their sacred Rites, and would sacrifice a-part: At which separate Solemnity when Pilate the

Roman Deputy had apprehended many of them, he caused them to be slain, causing them to die upon the same Altars. These were of the Province of Judæa, but of the same Opinion with those who taught in Galilee, from whence the Sect had its Appellation.

(s) Devil. See Luk. 13. 16.

Stoop, that she could not see the Heavens. Here was a proper Object for his Compassion and Power to exert themselves upon; and calling the Woman to him, he told her she was free from her Infirmary, and confirms it by Imposition of Hands; which finish'd the Cure, for the crooked Woman immediately became Streight, and glorified God. Upon this miraculous Cure a certain Ruler of the Synagogue takes occasion to renew the old Question about the Observation of the Sabbath; for it was on the Sabbath that Jesus had healed the Woman. The Ruler therefore repining at the Unseasonableness of the Action, tells him there was Time enough in the six Days of the Week to do these Offices, and not to violate the Sabbath with them. But Jesus soon made him ashamed by an Argument drawn from their own Practice, who loose an Ox from the Stall on the Sabbath, and lead him away to watering. Ought not then this Woman, on whom Satan hath for so many Years inflicted a sore Disease, to be cured of it?

After this he intending to go to Jerusalem passed through the Towns and Cities of Judea, reinforcing the same Doctrine he had formerly taught them, and daily adding new Precepts and Cautions, and prudent Insinuations; advertising of the (t) Multitudes of them that perish, and the Fewness of them that shall be saved, that they should not be led away with the Example of the many that neglected the present Opportunity, and after would not find Admission when they should desire it, either into the Church here, or the Kingdom of God at the Day of Judgment. That the Gospel should at length be removed from the obstinate Jews, and consequently Heaven also: That a great Deal of Care and Industry was required to get the end of our Christian Faith and Hope, and that a little formal seeking of him, a Desiring the Reward upon no farther Pretences, than that the Gospel hath been preached among them, and that they

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have

(t) Multitude. See Luk. 13. 24, &c.

have eat and drank in Christ's Presence, would not serve the Turn, without a careful and due Performance of all that Christ requires of us. As for others, be their Pretences and Confidences never so great, they shall at the Day of Judgment be utterly rejected, and their wicked doings rewarded with everlasting Fire. And then what a restless Torment will it be to you, to see the Fathers of the old World, that never saw or heard Christ preach among them, as you confess you have, received by God into his Kingdom, and your selves excluded? And that though but few *Jews* should receive the Faith, yet Disciples should come from all quarters of the World, and should be received and entertain'd in the Kingdom of God: And the *Gentiles*, that are now afar off, shall be admitted to Christ's Favour, whilst the present *Jews* through their Obstinacy should be cast out.

Whilst Jesus was instructing the People and doing Miracles among them in this Manner, some of the Pharisees, that could not with any longer Patience see his Power and hear his Doctrine, being desirous to get rid of him, for a Pretence suggested the Danger he was in from *Herod*, if he staid any longer there, saying, "Be gone out of *Galilee*, *Herod's* Jurisdiction; for if thou stay here, he will put thee to Death." But Jesus, who would not in the least diminish his prophetick Character and Commission by betraying any Dread or Fear, bids them, "Go tell that subtile Person *Herod*, that I attend the Decree of my Father, and in the mean Time perform the Office for which I was sent, not fearing what he can do to me. Behold I cast out Devils, and cure Diseases for the Present; and after a while, when my Course is finished, I am to suffer Death." After this Reprehension of *Herod's* Subtilty and Design to kill him, he prophesies that he should die at *Jerusalem*, and intimates great future Woes and Sadnesses to the *Jews* for neglecting this their Day of Visitation, and for killing the Prophets and Messengers sent from God.

Being upon an Invitation persuaded to go on a Sabbath-Day, and dine with one of the Pharisees of great Quality,

Quality; a Ruler or Member of one of their Consistories; they that had thus invited him treacherously observe what he would do, on purpose to take some Advantage against him; a Thing contrary to all Laws of Hospitality. But he knowing their Malice, by Way of Prevention, stop'd their Mouths with the same Argument he used to those that reprehended him for curing the crooked Woman on the (v) Sabbath-Day. The Object which was before him, and by which they propos'd to insnare him was a Hydropick Person. But Jesus to prevent their Malice asks them this Question: *Is the working a Cure on a Sick-Man a Thing forbidden, and so unlawful to be done on the Sabbath-Day?* The Question was plain and so home put, that his Enemies were at that Time also disappointed; and Jesus taking no further Notice of them took the poor Man and cured him of his Dropsy, and so dismissed him.

Whilst these Things were transacting at this Dinner, the Holy Jesus observ'd how fond the Scribes and Pharisees were to take precedency of others at the Feast, and therefore knowing their Inclinations, he spake a Parable to them, which import'd how much more honourable it is for a Man to set himself below, than above his Place, and how certain a Way it is for him to get Honour; for Humility is the only Thing that is valued or commend'd, or thought fit to be rewarded either by God or Man. Then he reproaches them for Want of Charity in their Entertainments, inviting none but those that were their Equals or Superiors, and consequently able to return their Compliment; but totally neglecting the hungry necessitous Poor. Upon this Occasion one repeated that known Saying among the Jewish Rabbins,

K 2

Blessed

(v) *Sabbath-Day.* The Holy Jesus, that he might draw off and separate Christianity from the Yoke of Ceremonies, by abolishing and taking off the strictest *Mosaical* Rites, chose to do very many of his Miracles upon the Sabbath, that he might do the Work of Abrogation and In-

stitution both at once. For though upon all Days Christ was operative and miraculous, yet many reasons did concur and determine him to a more frequent Working upon those Days of publick Ceremony and Convention.

Blessed is he that shall eat Bread in the Kingdom of God; that is, 'tis much happier to be feasted by God in his Kingdom, than by any Man on Earth. To this Christ reply'd by a (w) Similitude, confirming the Truth of what that Person said; but withal tells them that this heavenly Feast was what they had been often invited to, but still rejected the kind Invitation, preferring their own worldly Designs and Advantages before it, for which they were rejected, and their Room supply'd by Strangers.

Going from the Pharisee's House, where he had din'd, he was attended by a mighty Concourse of People, whom he tells what they must trust to, if they intended to be his Disciples. (x) "He that doth not prefer me, says he, before all that is nearest to him, nay and Life too, is not worthy to be lifted under my Discipleship. And "whosoever doth not come with a Preparation of Mind "to suffer any Thing rather than part with me, is not "fit to ingage with me. For as he that begins to build, "and hath not a Stock to hold out, leaves his Work imperfect and becomes ridiculous; or as he that Designs "a War, and hath not Men and Money enough to go "through with it, had better never ingage in it; so he "that undertakes to be a Christian, must resolve to renounce all that is precious to him in this World; or else "he will not be able to hold out.

The Winter now approaching, and the Jews Feast of Dedication being at Hand, Jesus went up to Jerusalem to the Feast; where he preach'd in (y) Solomon's Porch. But the Jews still jealous, by reason of the great Influence he had over the People, attempt to seize him; but he still was before-hand with them; for retiring from thence he went beyond Jordan, where he taught the People in an elegant and persuasive Discourse concerning the Mercy of God in accepting Penitents in that notable Parable

(w) Similitude. See Luk. 14. 16.

(x) He, Luke 11. 26. Mat. 10. 37.

(y) Solomon's Porch was that part of the Temple which stood intire from the first Ruins.



ST LUKE CHAP. XV.

And when he came to himself he said,



ST LUKE 15 Verse 17.18.

*How many hired servants of my fathers have
bread enough and to spare, and I perishth with hunger?
I will arise, and go to my father, and will say etc.*

Parable of the Prodigal Son; " whose good old Father
 " having through much Care and Frugality heap'd up a
 " mighty Fortune, at the Importunity of his Youngest,
 " who was now tir'd with the repeated Dullness of a
 " rustick Converse, he divides his Substance between his
 " two Sons. The youngest takes his Part and immediate-
 " ly sets out to see the Delicacies of distant Countries;
 " where in a short Time and in luxurious Living he
 " melts that wealth his provident Parent had so often
 " sweated for. When he had spent all, a dreadful Fa-
 " mine had afflicted that Country; in vain he applies to
 " those that had shar'd in the Consumption of his For-
 " tune; they are as much Strangers to him now, as he
 " was to Grace in the Midst of his Prodigality. Hunger,
 " an excellent Monitor, soon instructs him what to do;
 " he addresses himself to a wealthy Person, from whom
 " he receives no other Comfort than an offer of tending
 " his Swine. Want of Bread compells and persuades
 " him, he with Blushes accepts the sordid Offer, and is
 " so far from disdaining the nasty Society of those filthy
 " Creatures, that he would gladly have shar'd with them
 " in their coarse Diet of Husks and Acorns. While he
 " meditates on his sad Condition, necessity reduces him
 " to his Reason, which straitway furnishes him with
 " Means to redress his Misery. He proposes first to ac-
 " knowledge his Sin against his heavenly and earthly Fa-
 " thers, then his own Unworthiness to be admitted to
 " mercy, and lastly to be restored to favour. Arm'd with
 " this pious Resolution, he directs his weary Steps to-
 " wards his injur'd Father's House. The tender Parent
 " soon discover'd the miserable Object, and with eager
 " Fondness ran to him, imbrac'd and kiss'd him, and re-
 " instated him in his Paternal Love; proclaiming a Ju-
 " bilee in his Family for the Return of this Prodigal,
 " who having been dead and lost in Sin, was now alive
 " again.

Then he discourses of the Design of the Messiah com-
 ing into the World, to recover erring Persons from their
 Sin and Danger, in the Parables of the lost Sheep and

Groat. After this he taught them to imploy their present Opportunities and Estates, by laying them out in Acts of Mercy and Religion, that when their Souls shall be dismissed from the Stewardship and Custody of their Bodies, they may be entertain'd in everlasting Habitations. This he inforces under the Representation of an unjust, but prudent Steward, "who having abus'd his Trust by
"wasting and imbezelling his Master's Goods, is call'd to
"make up his Accounts with Speed, for he was no
"longer to be entertain'd under the Character of Steward.
"ard. This Summons presents to his anxious Thoughts
"the sad Prospect of a miserable Poverty. He thought
"it below the Dignity of his Character to work, and
"was ashamed to beg. To provide therefore against the
"approaching Storm, he sends for his Master's Debtors,
"and ask'd them what they ow'd in Goods or Rent. The
"first tells him he ow'd a hundred Measures of Oil. He
"bids him take his Bill with speed and make it only Fifty;
"and so in Proportion he accounts with the rest. This
"the unjust Steward did in Hopes of being reliev'd by
"his Master's Debtors when he was discarded his Service." By which Parable our Saviour shews, how provident worldly Men are to secure something for the Remainder of their Life, in respect of the Sons of Light, who are born to be injur'd and abused here; yet from hence teaches them how to secure friends, which shall last long beyond this short-liv'd World. Therefore he advises them to make (x) Provision for themselves, by so using the fading Wealth, with which they are intrusted here, that when these transitory Comforts shall forsake them, they may be received into Heaven.

Where-ever the Blessed Saviour of the World went the Fame of his Miracles and Doctrine attracted to him a vast Retinue, some out of Curiosity, others out of Necessity still following him, but none so diligently watch'd, or rather persu'd him, as the malicious Pharisees, who most industriously laid hold on all Opportunities to accuse him.

(x) See Luk. 16. 9.

him. The most insnaring Question they could think of, was that of Divorces; whether it was lawful for a Man upon every Occasion to put away his Wife. Jesus limiting the Permissions of these Separations to the Case of Fornication only, tells them, "Ye cannot but remember, the strict Union between Man and Wife, which was appointed by God in the (a) Creation; where as soon as they were both created this was concluded on, That Man was to forsake all and cleave to his Wife, continuing as inseparably with her as with any part of his own Flesh. And therefore since they are thus esteem'd by God, this divine Institution ought not to be altered, by Man." The Pharisees thinking they now had the Advantage of the Argument, object the (b) Precept of Moses, wherein he allowed the Husband in some Cases to give a Bill of Divorce to the Wife, in this Manner permitting him to put her away. In answer to this Jesus replies thus; "God in the Mosaical OEconomy, knowing

K 4 your

(a) Genesis, 1. 27. and Ib. 2. 24.
(b) Deut. 24. 1, 2, 3. The Words in St. Matt. 19. 7. are, *Why then did Moses command to give a Writing of Divorce, &c.* In Deut. 24. 1. they are somewhat different, *Let him write her a Bill of Divorcement, &c.* These Versions seem to make Moses and our Blessed Saviour to authorize the giving of Bills of Divorce; whence Libertines and Jews think they have a Liberry to put away their Wives, and look upon that Custom as an express Commandment of God. But the Translators have not been exact enough in rendring the Words of the Original, which signifies sometimes a Command, sometimes a Permission. As when David says, 2 Sam. 16. 10. *What have I to do with you, ye Sons of Zerujah? Let him curse, &c.* And as when God says, Isai. 13. 3. *That he commanded his sanctified ones, and called his mighty ones for his Anger.* When it is impossible they can signify Command, since God so expressly forbids to curse the King, and since he is not capable of commanding Tyranny, as some have

well observ'd. These Words also sometimes signify a Promise, as Psal. 133. 3. where 'tis evident we must translate, *For God has promised the Blessing,* and not *God has commanded the Blessing.* The same Amendment must be made Job 10. 18. *This Promise (not this Commandment) I received of my Father.* And Job 12. and 13. *And I know that his Promise is everlasting Life.* For it was not a Commandment which the Son received from the Father, that if he did lay down his Life he might take it up again, but a Promise mentioned Ps. 16. 10. *Thou wilt not suffer thine Holy one to see Corruption;* and Life eternal is also a Promise and not a Commandment. Therefore when these Expressions, which signify different Things, do occur, we ought to have regard to the Subject treated on, and since our Saviour expressly calls what Moses did in this Matter only a Permission, Mat. 19. 8. and mentions the first Marriage, which was quite contrary to a Divorce, we should translate, *Why then did Moses suffer to give a Bill of Divorcement?*

“ your Obstinacy and perverse Inclinations, lest you
 “ should run into greater Sins, allowed a Dispensation in
 “ this Point, by tolerating Divorces. But this you see
 “ was very different from the Appointment of God in
 “ the first Institution of Marriage. And accordingly I
 “ now determine, that whosoever shall use that Liberty
 “ so frequent among you, to put away his Wife for any
 “ lesser Cause than that of Fornication, and then thinks
 “ himself free to marry again, that Man is guilty of A-
 “ dultery in so doing, and so is he that marrieth her that
 “ is divorced, for he marrieth another Man’s Wife, which
 “ is committing Adultery.” Hereupon his own Disciples
 began to object, that if Marriage brought such an insepa-
 rable Conjunction with it, the Inconveniencies would so
 far outweigh the Advantages of it, that it were more ad-
 viseable not to marry, than to submit to such Hazards.
 In answer to this Objection Jesus preferreth the holy Cœ-
 libate (or single Life) before the Estate of Marriage, in
 them to whom the Gift of Continency is given, in order
 to the Kingdom of Heaven.

After this, talking of God’s wise Dispensation of the
 good Things of this World, he shews by Way of Para-
 ble that we cannot easily enjoy a Heaven here and here-
 after; and that the Infelicities of our Lives (if we be
 pious) shall end in a blessed Condition. This he exem-
 plifies in the (c) Parable of a rich Man and a poor One.
 “ The rich Man abounded in all the Comforts the World
 “ could afford, which he selfishly apply’d to his own
 “ Pride and Luxury, squandering away the Wealth of
 “ Princes to gratify his wanton Appetite. Whilst on the
 “ contrary *Lazarus* poor, sick and afflicted, his Body
 “ crusted over with Ulcers, and his Soul fainting through
 “ hunger, in vain begs the Fragments of his Extravagan-
 “ cies

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 “ cies

(c) Parable. Some will have this to be a true Story, and not a Similitude; of which Number is *Eutychus*, who out of the Tradition of the Hebrews nameth him *Nymphis*. But there are more of a contrary O-
 pinion, and who can prove that the Title of this Passage of *Luk. 16. 19.* is called, *A Parable of a King of Flesh and Blood.* or *abidit vltima de* in (d) *Luk. 16. 19.* or *abidit vltima de*



ST LUKE CHAP. XVI.
The rich man lying in torments.



ST LUKE 16. Verse 23.

*And in hell he lift up his eyes, being
in torments, and seeth Abraham afar
off, and Lazarus in his bosom.*

" dies to support him. At length wearied with Cares
 " and worn out with Diseases poor *Lazarus* dies, and
 " is by a Guard of Angels safely convey'd to *Abraham's*
 " Bosom, where he receives the Reward of his former
 " Poverty, Afflictions and Piety. Nor can the rich
 " Man's Wealth bribe the impartial Hand of Fate; all
 " his earthly Power cannot skreen him from the all-
 " searching Eye of that just Judge, who without Di-
 " stinction to his Quality, sent a Summons for him to ap-
 " pear at the Bar of his Justice. In short he also dies,
 " but takes a different Course thro' the airy Regions, to
 " what poor *Lazarus* had done: Black fiends, instead
 " of Angels of Light, drag him down to an Abyss of
 " Horreur and eternal Pain; where lifting up his Eyes to
 " Heaven, he spies *Lazarus* indulg'd in the Arms of
 " *Abraham*, whilst himself is afflicted with unintermit-
 " ting restless Torments. In vain he begs for Water to
 " cool his scorch'd Tongue; his Doom is pass'd, which
 " nothing can reverse. *Abraham* rebukes his importu-
 " nate Request with a mild Reply; Son, says he, all
 " that I can impart to thee in this thy Condition, is on-
 " ly to tell thee what thou art now to expect, and to
 " put thee in Mind of the Reasonableness of it; for all
 " thy Portion of Abundance and Prosperity, of uninter-
 " rupted Ease and Felicity thou hast already enjoy'd in
 " thy Life-time, and spent upon thy self without com-
 " municating them to any that wanted Relief; and on
 " the other side *Lazarus* has had all his Portion of Af-
 " flictions already, and now 'tis but just that he should
 " have his Bliss, and you your Torment. But besides,
 " there is an irreverfible Decree pass'd upon you and all
 " such, and it is impossible for any to release you. Find-
 " ing no Hopes for himself, he intercedes for his Rela-
 " tions left behind him, who by some seasonable Admo-
 " nition might be caution'd from coming into this Place
 " of Torment. *Abraham* tells him, they have *Moses*
 " and the Prophets for their Guides and Instructors; be-
 " sides *Lazarus* could no more have Liberty to quit the
 " Joys of Heaven to go on this Errand to his Kindred,
 " than

“ than himself could be released from his irremediable
“ Pains.

The Epilogue of this Story or Parable, besides the Moral of the wise Dispensation of our Goods to the Necessitous, discovereth this Truth also, That the ordinary Means of Salvation are the express Revelation of Scripture, and the Ministeries of God's Appointment; and whosoever neglects these shall not be supplied with Means extraordinary, or if he were, they would be totally ineffectual.

Among the many Instances of human Frailty which daily offered to his Inspection, he took special Cognizance of the Pharisaical Pride, which through a conceited Opinion of mistaken Perfection, made Men carelessly overlook their own Faults, and superciliously censure and condemn others. This the Blessed Jesus severely condemns in the following Parabolical Discourse: “ Two Men went up in-
“ to the (e) Temple to pray; the one a Pharisee, the
“ other a Publican. The Pharisee approaches with
“ Praise to God, but contempt to his Brother; and
“ boasting of his Virtues, but forgetting his Sins, he
“ thus presumptuously addressed himself: I thank thee,
“ O Lord, that I am not, like other Men, guilty of Ex-
“ tortion, Injustice, or Adultery; or like this vile Pub-
“ lican, unworthy to approach thee: I fast (f) twice
“ every Week, and pay duly my Tythes of every Thing
“ which I possess. The humble Publican standing at an
“ awful Distance in the Court of the Gentiles, with a
“ dejected Heart and modest Penitence deploring his Sins,

not

“(e) Temple. In the Temple there were five Courts, one for the Jews, another for the Gentile Proselytes that lived among them. Of these Gentile Proselytes there were two Sorts; the Proselytes of Righteousness, who were those that had undertaken the whole Law, and were circumcised; and the Gentile Proselytes of the Gates. The former of these were admitted with the Jews into the Inner Court; but the later, which were not circumcised, were by the

Jews so far accounted unclean, according to the Law, that they were not permitted to come into that Court of the Temple called Holy, where the Jews were; and in that Court, where these later Gentiles worshipped the Jews kept a Marker.

“(f) Twice. That is, every Monday and Thursday, the second and fifth Days of the Week, on which they were wont to hear the Law read in their Synagogue.

ST LUKE CHAP. XVIII.
The Pharisee and the Publican praying.



ST LUKE 18. Verse 10.
*Two men went up into the Temple
to pray, the one a Pharisee, and the
other a Publican.*

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“not daring so much as to lift up his guilty Eyes to Heaven, but laying his Hand upon his unworthy, yet contrite Heart, implores God’s Mercy on him a sinful Wretch. This Man’s mean Opinion of himself, together with his humble Confession and Contrition, was more acceptable in the Sight of God than all the Pharisee’s good Actions, or arrogant Thoughts of himself.” In Confirmation of which the Holy Jesus decrees, “That every one that exalteth himself shall be debased, and he that humbleth himself shall be exalted.”

The Multitude seeing by daily Experience the great Benefit that Persons of adult Years received by the bare Touch of our blessed Lord, desirous that their tender Babes might share in the Blessing, brought their Infants to partake of his divine Benediction. But the Disciples thinking it below the Dignity of their Master to have to do with Children, at first refused Admittance to those that brought them. But Jesus calling for the Children, chides his Disciples for their Mistake in refusing them, charging to introduce them for the future, making this excellent Use to them, *That of such was the Kingdom of Heaven*; intimating by it, That none but such as were indued with Infant Innocency and Simplicity could lay any Claim to the Kingdom of Heaven. Then laying his Hands upon them, he gave them his Blessing. Happy Infants! who so early received their Saviour’s Benediction in order to a larger Share of his Grace for the future.

Whilst the Holy Jesus was instructing the Multitude a young Person of Condition was so charm’d with his Doctrine, that he was fond of being listed in the Number of his Disciples; and in order to qualify himself for the great Employ, he demands what is requisite to make him capable of eternal Bliss. Jesus answers him, “That Obedience to God’s Commandments was the only Qualification.” The young Man asks which. Jesus answers him, “Those given by God to Moses; particularly the second Table, which contain the Duty to Man. All these, says the young Man, I have exactly and sincerely observed all my Life; What more is required of me?”

“ If thou woulst arrive, says our Blessed Saviour, at the
 “ highest Pitch of Religion, in Expectation of the Re-
 “ ward laid up in Heaven for all that sincerely obey me,
 “ freely part with all thy worldly Treasure to the Relief
 “ of the Poor; forsake that earthly Clog which weighs
 “ thee down, and thou shalt find an Advantage in an in-
 “ finite Return in Heaven.” Whilst our Lord pronounc’d
 these Words he survey’d the Youth with Pity, who, when
 he found upon what Terms he must be Christ’s Disciple,
 that nothing less than quitting his worldly Possessions will
 procure him eternal Happiness, sorrowfully with-drew,
 being unwilling to pay so dear for that Perfection. This
 Advice happen’d upon a Subject very much indispos’d for
 it, which makes our Saviour to discourse further upon the
 Difficulty of a rich Man’s being saved, explaining himself
 thereupon by the (g) Improvement of an *Hebrew Pro-*
verb, That it was easier for a Camel to go through the Eye
of a Needle than a (h) rich Man to enter into the King-
dom of Heaven. His Disciples hearing this were surpriz’d;
 they therefore ask him, Who according to this Rule is
 qualified for Salvation? Jesus tells them, “ That to
 “ those that trust in Riches it is a Matter of so great
 “ Temptation, that is almost impossible to escape; yet
 “ nothing is impossible with God, who can dispose the
 “ worldly Man’s Heart, that he shall contemn earthly
 “ Treasure, and place his Confidence in God only.” But
 when the Apostles heard their Master bidding the young
 Man sell all, and give to the Poor, and follow him, and
 for his Reward promised him a heavenly Treasure, *Peter,*
 in the Name of the rest, began to think it was their
 Case,

(g) *Improvement.* It was an or-
 dinary Proverb among the Jews, *That*
an Elephant cannot pass through the
Eye of the Needle, to signify the most
 impossible Thing. This Proverb Christ
 was willing to improve by changing
 it from the Elephant to the Camel;
 a Camel being more common in
 Syria than an Elephant, and having
 a Bunch on his Back, which is apt
 to hinder his Passage through any

narrow Entrance. As for the Con-
 jecture of *Phavorinus* the Gramma-
 rian, and others, that will have the
 Word *Camel* to be render’d a *Cable,*
 it is altogether improbable; for then
 it must come from *Camilos*, which
 cannot be, for the Text, *Matt. 19. 24.*
 calls it *Camelos.*

(h) *Rich Man.* That is, he that
 trusteth in Riches.

Cafe, and the Promise also might concern them, and asking him this Question, *What shall we have, who have forsaken all, and followed thee?* Jesus answer'd, *That they should sit upon twelve Thrones, judging the twelve Tribes of Israel.* And extending this Mercy to every Disciple that should forsake either House, Wife, or Children, or quit any Advantage and Possession in this Life, for his or the Gospel's Sake, he promises them the Reward of an Hundred-fold by Way of Comfort and Equivalency, and in the World to come Thousands of Glories and Possessions in Fruition and Redundancy: *For they that are last shall be first, and the first shall be last.* The despised People of this World shall reign like Kings, and their Contempt of it shall swell up to endless Glory, and their Poverty to an eternal Satisfaction. And these Rewards shall not be accounted according to the Privileges of Nations, or Priority of Vocation, but Readiness of Mind and Obedience, and Sedulity of Operation after being called.

But lest the Disciples should not perfectly understand what he said of the *last being first, and the first last*, he explains himself in the following Parable: "A certain Landlord, whose Care was as early as the Rising-sun, went out betimes to the Market-Place, where Day-Labourers kept their Stand in Expectation of Employment, to hire Labourers to work in his Vineyard, and having agreed with a certain Number of them for a Penny (i) a Day, he set them to work. Wanting still more Help, he went out about the (k) third Hour, and in the usual Place he found several standing there to be hired, with whom he also agreed in Proportion to the Time. Again about the (l) sixth and ninth Hour he went out, and hired more: And about the (m) eleventh Hour he did the same. At Night he bid his Steward call the
"La-

(i) Penny. Our Seven-pence Half-penny.

(k) Third Hour. About our Nine of the Clock in the Morning.

(l) Sixth and ninth Hour. Twelve

of the Clock at Noon, and three in the Afternoon.

(m) Eleventh Hour. About five in the Evening.

“ Labourers, and pay them; and beginning with them
 “ that were last hired, he paid them the whole Day's
 “ Wages: But when they came which were first hired,
 “ and had wrought from the Morning, they thought to
 “ receive more than those which came late into the
 “ Vineyard; but they were mistaken in their Expecta-
 “ tion, for they received no more than what they were
 “ hired for. Upon which they murmur, saying, Thou
 “ hast given them as much Wages as to us that have la-
 “ boured all Day long. The Owner of the Vineyard
 “ tells them he paid them according to their Agreement;
 “ and as for those who came later to work, it was an
 “ Act of Generosity in himself to reward them as he
 “ pleased, it being their Misfortune that they were not
 “ sooner imployed, and that being Master of his own
 “ Fortune he might dispense it as he thought fit, and give
 “ as much to them that came at the eleventh Hour as to
 “ those that came first, and who laboured as honestly for
 “ the Time as they did. (n) Thus the last shall be first,
 “ and first last.

Whilst the Blessed Jesus was in *Galilee* he receives a
 Message from the two Female Disciples and Sisters, *Mar-*
tha and *Mary*, intreating him to hasten into *Bethany* to
 relieve their sick Brother *Lazarus*, who was in eminent
 Danger. But he (o) deferred his going till *Lazarus* was
 dead, purposing to give a great Probation of his Divi-
 nity, Power, and Mission, by a glorious Miracle, and to

give

(n) Thus. The Sum of this Para-
 ble in the Epilogue of it shews,
 That there may be many Reasons
 which we know not why they that
 came into the Vineyard last (though
 they were not sooner, or so power-
 fully, called as others) should be re-
 warded as liberally as they that have
 laboured longer: For a few Acts of
 the Will, if they be more intense and
 heroical, may in equitable Estima-
 tion convalue the Work of a far
 longer Time; as the Thief's con-
 fessing Christ when he was on the
 Cross, when his Apostles had forsa-

ken him; and so *Paul* called last was
 in Labour more abundant, and ranked
 with the first: And so many that
 came into Christ in the Cool of the
 Day, when Persecution was over,
 might yet be as sincerely affectionate
 in his Service as they that suffered
 for him. And so some that come to
 Repentance more aged than others,
 and those that at Christ's Preaching
 came in to Christianity, compared
 with those that had lived in the Jewish
 Church a long Time.

(o) Deferred. See *John* 11. 4. 50
 6. 66.

A faded, high-contrast image of a group of people, possibly a family, standing outdoors. A circular stamp is overlaid on the image, reading "BRITISH MUSEUM 15 DE 95". The image is framed by a border containing text, including "ST. JOHN N. 1863" and "THE BRITISH MUSEUM".

ST JOHN CHAP. XI.
JESUS raileth Lazarus from the dead.



ST JOHN 11. Verse 43.
*And when JESUS thus had spok
en, he cried with a loud voice, Laza
rus come forth.*

give God Glory. Therefore after two Days Delay he called his Disciples to go with him into *Judea*, telling them that *Lazarus* was dead, but he would raise him out of that Sleep of Death. But by that Time Jesus was arrived at *Bethany*, he found that *Lazarus* had been dead four Days, and now near Putrefaction. *Martha* and *Mary* hearing of their Blessed Lord's Approach, go out to meet him, and pouring out a Flood of pious Tears for their dear Brother, throw themselves at his Feet, wishing he had arrived sooner, for then they were assured their Brother had not died. At the Sight of these mourning Sisters Jesus suffer'd the Passions of Pity and Humanity, which after some Perturbation of Mind broke into Tears. After this melancholy Salutation, Jesus having by his Words of Comfort and Institution strengthen'd the Faith of the two Sisters, he demands to be directed to the Place where *Lazarus* was buried, and commanding the Stone to be removed from the Grave, making an Address of Adoration and Thanksgiving to his Father for his continual Readiness to hear him, he says *Lazarus, come forth*; and he that was dead came forth from his Bed of Darkness with his Grave-Clothes on, whom when the Apostles had unloosed at the Command of Jesus, he went to *Bethany*. The Performance of this Miracle affected the Multitude very differently; some were convinc'd, and believed on him; others wondring, yet maliciously went and inform'd the Pharisees, who upon that Advice called their great Council, whose solemn Cognizance was of the greater Causes of Prophets, Kings, and of the Holy Law: Where one breaking Silence, says, "It is not a Time for us to sit still, and permit this Man to go on in the Performance of these Miracles without Interruption: For if we suffer him, all Men will believe on him, and the (p) *Romans* will destroy both our Temple and Nation,

(p) *Romans*. The Jewish Council seeing the Miracles which Jesus did, this especially of raising *Lazarus*, did very much fear that professing

himself to be the Messiah he would soon attempt to make himself King, and by the Reputation which he had gain'd among the People, be quick-

tion, our Religion and Government, and wholly in-
 "flave us." At this great Assembly it was that *Caiphas*
 the High-Priest (q) prophesied that one should die for
 the People, and that the whole Nation perish not. And
 from that Time they enter'd into a Combination, resol-
 ving to put him to Death. But Jesus knowing they had
 pass'd a decretory Sentence against him, did not perform
 any publick Miracles among the People of *Judea*, but
 retired to the City *Ephraim* in the Tribe of *Judah* near
 the Defart, where he staid a few Days till the Time of
 the Passover.

Now when the Feast of the Passover was nigh at
 Hand, as Jesus with his Disciples was going to *Jerusa-*
lem, he told them the Event of his Journey would be,
 that the *Jews* should deliver him to the *Gentiles*; that
 they should scourge him, and mock him, and crucify him,
 and the third Day he should rise again. Upon this Men-
 tion of his Resurrection, which they vainly presumed
 would be the Time of his taking all his Greatness upon
 him, the (r) Mother of *James* and *John* came to Jesus,
 and prostrating her self at his Feet, desired that her Sons
 might have the first Places in his Kingdom: For all the
 Discourses of his Passion, or Intimations of the Mysteri-
 ousness of his Kingdom, could not yet put them into the
 right Understanding of their Condition, they depending
 still upon the Hopes of a temporal Happiness. But Jesus,
 who knew the Weakness of their Apprehensions, gave
 them an Answer in Proportion to their present Concep-
 tions, and future Condition, telling them, "That if
 "they desired the first Post of Honour in his Kingdom,
 "and

ly assisted in it, if he were not time-
 ly hinder'd. If this were done, the
 Consequence would be that the *Re-*
bellions, to whom they were already
 subject, looking upon this as a Re-
 bellion, would come with an Army,
 and utterly destroy them.

(q) *Prophefied*. See *John* 11. 50, 51.
Caiphas spake in Words that were a
 direct Prophecy of what God had

now designed should come to pass:
 Not that he meant it in that Sense,
 or thought at all of prophesying; but
 being in Place of Authority among
 the *Jews* at that Time, he was a fit
 Person for God to make use of as his
 Minister to foretel the Purpose of
 God, that Christ should die for the
Jews.

(r) *Mother*. See *Matt*. 20. 20, &c.

“ and to be nearest him, they must take the greatest Share
“ of the sour Cup of his Sufferings, and then sit in his
“ Kingdom, if his heavenly Father had prepared it for
“ them: But for any Privilege of Honour or Dignity
“ above others, they to whom his Father had designed it
“ should have it.” This bred ill Blood among the other ten
Apostles, who were displeased with the Ambition of the
two Brothers. But Jesus, the true Peace-Maker, to pre-
vent any Misunderstanding between them, dehorts them
from all Thoughts of Supremacy, by telling them, “ That
“ though the Rulers or Kings of the Nations were ser-
“ ved and benefited by their Subjects, and received secu-
“ lar Advantages by their Pre-eminencies, and that the
“ Emperors in like Manner were over them, yet Prefe-
“ rence among them was to be attended with all Offices
“ of servile Humility, and that they must not expect to
“ live after the Manner of the Heathen Princes: For he
“ among them that affected to be supreme, must be the
“ Servant of all the rest; and that Christ’s Kingdom here
“ is not to be administer’d in that Way which might
“ bring in Splendor or Profit to him, but in a Way of
“ Charity, serving, relieving, providing, and dying,
“ for his People, instead of requiring any such Offices
“ from them.

The Blessed Jesus going from hence to *Jericho* with his
usual Attendance of the Multitude, a fresh Object of
Misery presents it self for him to exercise his Divine
Power on. Poor (*s*) *Bartimaeus*, the Son of *Timaeus*, who
had long sat on the Road an humble Suppliant to all
charitable Passengers for Relief, hearing the Noise of the
vast Crowd that passed by, asked the Meaning of that
numerous Concourse; and being inform’d that Jesus of
Nazareth was among them, with strong and impatient
Faith he cried, *Jesus, thou Son of David, have Mercy*
upon me? The Standers-by bid him forbear his clamo-
rous Noise, supposing he begg’d an Alms: But the Gift
he

(s) *Bartimaeus*. See *Mark* 10: 46, &c.

he desired was of greater Moment, and therefore he repeats his Importunity, and cries, *O Son of David have Mercy upon me?* Upon this Jesus stop'd, and ordering the Blind-Man to be brought to him, demands of him the Reason of his importunate cries; who in humble Manner replied, *Lord, restore my long-lost Sight?* He had no sooner ask'd than the compassionate Jesus answer'd his Request; for straightway his Eyes receive the welcome Light, and he with Joy makes one of the admiring Crowd that followed their Saviour.

As the Holy Jesus passed through (t) *Jericho*, a certain Man named *Zachens*, a Man of Wealth and Figure among the Publicans, being desirous of seeing Jesus, could not gratify his Curiosity in the Crowd because he was low of Stature, and therefore he climbs up a Tree, from whence he might take a full View and Survey of his sacred Person. Jesus observing the eager Zeal of this honest Publican calls to him to descend, and invited himself to his House. The over-joyed *Zachens*, proud of this Honour, hastens to receive his heavenly Guest with the greatest Expressions of Love and Respect; and to prepare himself the better for the Reception of so excellent a Person, he purges his Conscience by Repentance of his Crimes, *Lord*, says he, *the half of my Estate I give to the Poor, and whomsoever I have defrauded, or as a Publican exacted more from them than was due, according to the Law I make a four-fold Restitution.* This Confession and Repentance was the greatest Entertainment any mortal Man could give our Blessed Lord, who in return gives him this gracious Reward, *This Day are the Mercies of the Gospel dispensed to thee, Zachens, as being a Believer, and though a Publican, art one to whom the Promises made to Abraham do belong.*

About this Time, our Saviour being not (v) far from *Jerusalem*, upon Occasion of his Disciples thinking that he would shortly take upon him the Regal Authority there,

(t) *Jericho*, See *Luke* 19. 1, &c.

(v) *Far*. See *Luke* 19. 11, 12, &c.

there, he spake this Parable to them: "A certain Man,
 "born Heir to a Kingdom, took a great Journey to
 "(w) possess himself of it, and then to return again in
 "an eminent Manner to his own Country where he was
 "born, and over which he was to reign. And having
 "many Servants he intrusted each of them with a
 "(x) Stock of Money to traffick with in his Absence,
 "commanding them to improve it to the best Advantage
 "against his Return. The Reason of his Journey to this
 "far Country was, because those his Countrymen, over
 "whom he was to reign, set themselves contumaciously
 "against him, and (y) disclaim'd him for their King. At
 "his Return he first examin'd his Servants with whom he
 "had intrusted his Talents; he rewarded those who had
 "improved their Stock, and been faithful in their Trust,
 "with Gifts proportionable to their Capacities and Im-
 "provements; but the negligent Servant, who had sloth-
 "fully spent his Time without any Advantage, was con-
 "demn'd to perpetual Confinement and Darknes, and
 "his Talent given to him that had most advanced his
 "Prince's Interest in his Absence. From whence sprang
 "up that Dogmatical Proposition in Christianity, *To him*
 "*that hath shall be given, and from him that hath not*
 "*shall be taken away even what he hath.* His Servants
 "having thus accounted with him, the next Thing he
 "does is to take Cognizance of those rebellious Country-
 "men (whose King he was by Right) that, when he
 "went to be inthron'd in another Kingdom, disclaim'd
 "Obedience to him. These therefore he called to a se-

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vere

(w) *Possess.* By this the Blessed Je-
 sus intimated that he was to suffer,
 and rise, and go to Heaven to be in-
 stalled in his Kingdom there.

(x) *Stock.* By this he intimated
 that the Apostles were after his De-
 parture to preach to the Jews, to
 gain as many of them as they could;
 to go through all their Cities before
 Christ should thus come and shew
 himself in that Regal illustrious

Manner; and so likewise were all
 other inferior Christians, as well as
 the Apostles, to imploy their Dili-
 gence and Industry, and according
 to their Talents to bring in some In-
 crease to God.

(y) *Disclaim'd.* This intimates the
 Jews standing out against the Faith,
 as it was after the Resurrection
 preached to them by the Apostles,

“ vere Account, and commanding them to be put to the
 “ (z.) Sword, they were executed as so many Rebels.

After this, going from *Jericho*, he cured two Blind-Men upon the Way. And six Days before the Passover he went to *Bethany*, where he was magnificently entertained by *Simon* the Leper, being accompanied by *Martha*, *Mary*, and *Lazarus*, who sat at the Table with Jesus. (a) *Mary*, to add to the Grandeur of the Entertainment, having a Vial of very costly (b) Ointment, (c) poured it on Jesus, and wiped his Feet with her Hair. (d) The Richness of the Perfume soon diffused it self in every Part of the House, which denoted its great Worth. But Malice, which never long wants an Opportunity of shewing it self, instructs the Thief and Traitor *Judas* how to lay hold on any Occasion, who repines at the Vanity of this Expence, (as he pretended,) because it might have been sold for Three hundred Pence, and have been given to the Poor. But Jesus, who knew the Malice of *Judas*, and the Wickedness he was afterwards to perpetrate, in a very mild Reply, tells them all, that this was an Act of Religion in *Mary*, who perform'd this as a fit Ceremony to solemnize his approaching Death, after which Men used to be imbalm'd with Perfumes and Spices: This therefore as an Act of Religion was at this Time more seasonable than an Act of Charity; for of the Poor, says he, you have many and daily Objects: But this is the last Opportunity she could have

(z.) *Sword*. This was the Fate that soon befel the *Jews* after our Blessed Saviour's Inauguration in his Kingdom in Heaven.

(a) *Mary*. This was *Mary* the Sister of *Lazarus*, not *Mary Magdalen*.

(b) *Ointment*. This is by the best Interpreters called *Nard-pistick*, or Genuine *Nard*, free from all Mixture or Adulteration; which was a very great Rarity, by reason of the Nine Sorts of Herbs which (according to *Pliny*) imitate the true *Nard*.

(c) *Poured*. The Word in *St. Mark*, *Ch. 14. v. 3.* which in our Translation is render'd *brake the Box*, is very improperly applied, and very wide of the Meaning of the original *syn-*

tripsasa; as also is the Word *Alabastron* unjustly render'd a *Box*: For it is very improbable that *Mary* should break a Box or Vessel of Alabaster or Marble, which all know to be hard; nor is it likely it was in the Nature of a Box, but rather of a Vial, which *Mary* shaking (for that is the proper Signification of the Word *Syntrip-sasa*) poured it out, and so anointed Jesus's Feet with it. This I take to be the most proper Way of rendering to these Words, both according to the present Occasion, and the genuine Sense of them.

(d) See *Matth. 26. 6.* *Mark 14. 3.* *John 12. 4.*

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ST LUKE CHAP. VII.
A woman anointeth CHRIST'S feet.



ST LUKE 7. Verse 37.38.

*She washed his feet with tears, & did
wipe them with the hairs of her head, &
kissed his feet etc.*



have of expressing her Love to me, who am suddenly to be taken from you.

It being presently known that *Lazarus*, whom Jesus had lately raised from the Dead, was one of the Company that was treated by *Simon* the Leper, the Jews flock'd in great Numbers to see him, on whom the Miracle was wrought, as well as the Mighty Operator of it. This hinted uneasy Thoughts to the jealous *Sanhedrin*, who having heard that *Lazarus's* Resurrection was the Occasion of many Jews believing on Jesus they consult about (e) destroying him too, as they had before determined of Jesus.

The next Day being the fifth Day before the Passover, Jesus came to the Foot of the Mount of *Olives*, and sent his Disciples to *Bethphage*, a little Village in the Neighbourhood, commanding them to unloose an (f) Ass and a Colt, and to bring them to him, and to tell the Owners it was done for the Master's Service; and they did so. And when they brought the Ass to Jesus, he (g) rides on him to *Jerusalem*; and the People having Notice all the Way he pass'd of his Approach, took Palm-Branches in their Hands, and went out to meet him, strewing Boughs of Trees and their Garments in the Way, crying out, *Hosanna to the Son of David*: Which was a Form of Exclamation used to the Honour of God in great Assemblies and Solemnities, and signifies Adoration to the Son of *David* by the Right of carrying Branches. But this Honour was so great and unusual to be done even unto Kings, that the Pharisees, knowing this to be an appropriate

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(e) *Destroying*. The Jews had thereby, using that Privilege which belonged to Judges, (*Speak you that ride on white Asses*.) to signify his Approbation of those due Acclamations which he knew would that Day be given him, v. 8. as to the Messiah; that so the Prophecy, *Isa. 62. 11.* and *Zach. 9. 9.* might be accomplished, wherein it's said, That the King of the Jews, the Messiah, should come riding on an Ass's Foal, which though it were a meek, was yet also a royal Gesture and Ceremony.

(f) *Ass*. See *Mat. 21. 2.* *Mark 11. 2.* *Luke 19. 30, 31.*

(g) *Rides*. Jesus rode not for any Weariness, having formerly gone through all *Palestine* on Foot; but

priate Manner of Address to God, said one to another, Hear ye what these Men say? For they were troubled to hear the People pay such Reverence, being jealous of his growing great among them.

When the Holy Jesus had thus entred *Jerusalem* in Triumph, he went up to the Mount of Olives, and from thence beholding *Jerusalem*, in consideration of the many Infelicities and Calamities which were to befall it, he wept over it, saying, "O that thou also wouldst yet consider, and lay to Heart, before it be too late, even in this critical Juncture, what concerns thy future Tranquillity and Prosperity! But now thou shuttest thine Eyes against them, and wilt not consider. But thy Punishment for this shall be, that within a while thine Enemies shall (*h*) besiege thee close, and famish thee: They shall take thy City, destroy all that are in it, and utterly demolish the Temple; and all this shall befall thee for not considering what I have, by way of Message, deliver'd from God to thee." All which literally fell out, and was verified in the most minute Circumstances and Particulars.

Jesus descending from the Mount of Olives to the City, (which was still but Part of his Cavalcade) he went into the Temple, purging it of all Uncleaness and Profanation, not suffering so much as the least Vessel to be carried through or into it which did not belong to it. Thither also the Acclamations of the People follow'd him, which was no small Mortification to the Pharisees, who, with the Noises abroad, and the restless Tumults of Envy and Hatred within their own Breasts, are ready to burst: And that which adds to their Vexation the more is, that notwithstanding all their Endeavours to suppress his Glories, in despite of all their Stratagems, the whole Nation was become, as it were, one Disciple to the Glorious *Nazarene*. To confirm them in which Opinion, he continues

to

(*h*) *Besiege thee.* In the Mount of Olives, where Jesus shed Tears over perishing *Jerusalem*, the Romans first pitch'd their Tents, when they came to its final Overthrow.

to cure the blind and lame, and others of Infirmities they labour'd under.

But notwithstanding the Pharisees and other Grandees among the *Jews* were so malevolent to the Holy Jesus, who had done so much good among them; yet there were others of as much Consideration and better Disposition, who were otherwise inclined: For whilst Jesus abode at *Jerusalem*, certain (i) *Greeks*, who came to the Feast to worship, made their Address to *Philip*, that they might be brought to Jesus. *Philip* acquaints *Andrew* with it, and they both tell Jesus; who, having admitted them, discourses before them of many things relating to his Passion; tells them, that his (k) *Death* would be a means of bringing more to the Faith than his Life would be, as it fares with Corn sown in the Earth, which by that means dies, but arises with Abundance and Increase. After this, his humane Nature beginning to dread the approaching Hour, he confesses the Frailty of it, and would by Prayer endeavour to avert the bitter Cup; but recollects, it was to suffer that he came into the World, and therefore would not pray against it; but rather desires God to finish the grand purpose of glorifying his Name. To which he was answer'd by a Voice from Heaven; *I have both glorified it, and will glorify it again.* But this, nor the whole Series of Miracles that he did, the Mercies, the Cures, nor the divine Discourses, could gain the Faith of all the *Jews*; for many of the Rulers of them, who believed on him, durst not confess him, because they lov'd the Praise of Men more than the Praise of God. Then Jesus again exhorted them all to believe on him, that so they might in the same Act believe on God; that they might approach unto the Light, and not abide in Darkness; that they might obey the Commandments of the Father, whose express Charge it was, that

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(i) *Greeks.* See *John* 12. 20. *Matthew* 21. 15. *Luke* 19. 39. These *Greeks* were Gentile Worshippers, Profelytes of the Gates; who being not permitted to celebrate the Feast with the *Jews*, were yet come up to pray in the outward Courts of the Temple.

(k) *Death.* See *John* 12. 24. &c.

Jesus should preach this Gospel; and that they might not be judg'd at the last Day by the Word that they had rejected, which Word to all that observe it is everlasting Life.

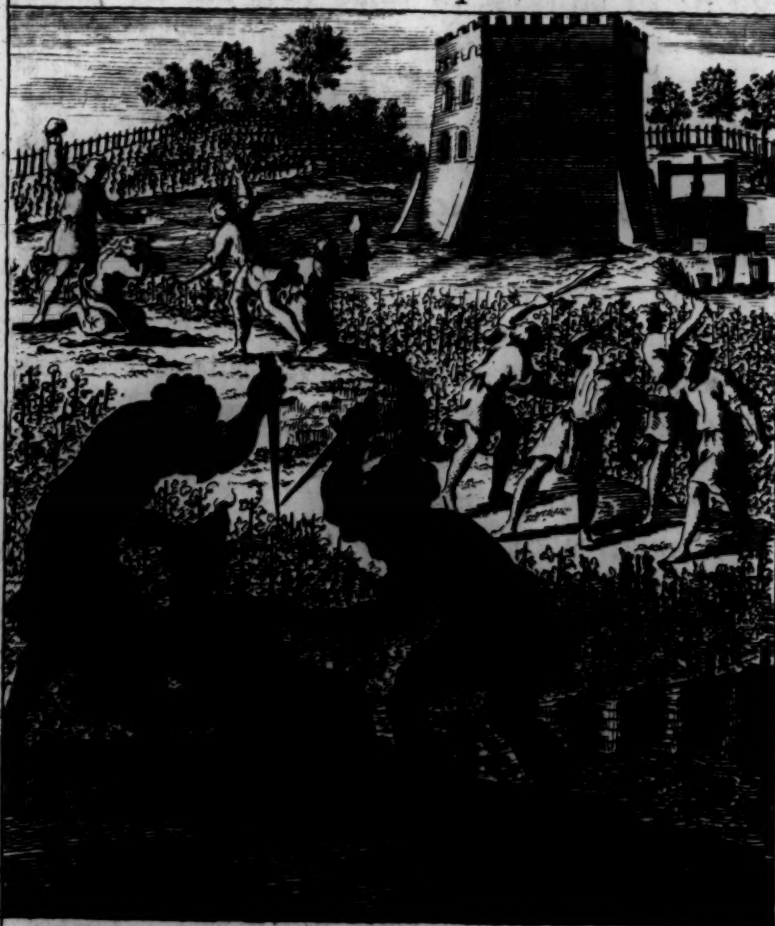
After this Sermon Jesus retiring to *Bethany*, he abode there all Night; and on the morrow returning to *Jerusalem*, on the Way being hungry, he pass'd by a Fig-tree, where expecting Fruit he found none, and he curst the Fig-tree, which by the next Day was dry'd up and wither'd: Upon occasion of which preternatural Event, Jesus discoursed of the Power of Faith, and its Ability to produce Miracles; but this must not be by placing any Confidence in themselves, but in all Humility of Prayer to God; assuring them, that whatsoever they shall thus pray for, they shall most certainly obtain. Jesus having return'd to the City, came into the Temple and preach'd the Gospel; whereupon the Scribes and Elders, knowing he had no Authority from the *Sanhedrin*, question'd his Commission, asking him, who gave him Authority to do these Things? This Question Jesus thought fit to answer by asking another, which he knew would silence them: And therefore he would know their Opinion of *John*, whether he derived his Commission from God or from Man? The *Jews* soon found they were insnar'd in their own Net, being unable to make any Reply: For they consider'd, that if they should say, *John* received his Power of Men, they would be in danger of being stoned by the Multitude, who esteem'd *John* as a Prophet; And if they should say from (1) Heaven, they well knew he might justly reproach them for not believing him. Unable then to extricate themselves out of this difficult Dilemma, they conclude Ignorance to be the best Answer, and declare they could not tell whence he deriv'd his Power. To which the Holy Jesus replies; "Neither is it necessary for me to give you any Account of my Commission or Authority, since you grant, that a Man may lawfully preach and bap-

(1) Heaven. See *Matthew* 21. 25, &c. *Luke* 20. 6, &c.



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ST MATTHEW CHAP. XXI.
The Lords servants slain by the Husbandmen.



ST MATTHEW 21 Verse 35.

*And the husbandmen took his servants,
and beat one, and killed another, and stoned
another, Again he sent other servants, etc*

" baptize, and entertain Disciples, as *John* did, without
 " the Approbation or Permission of the *Sanhedrin*. Is it
 " not a strange thing, that you, who pretend so much
 " to be God's knowing and obedient Servants, should
 " yet stand out the most obstinately of all others against
 " his Commands and Messengers sent from him, when
 " the meanest Publicans and the Multitude forsake their
 " former Ways; repent, and believe the Gospel." Then
 he proceeded to reprove the Pharisees and Rulers by the
 Parable of two Sons; the first of which said to his Fa-
 ther, who commanded him to work in the Vineyard, he
 would not; but being soon sensible of his Disobedience,
 repented, and obey'd his Commands: The second gave
 his Father good Words, promising Obedience, but not
 performing. Jesus asking the *Jews*, which of these they
 thought the most dutiful Son? They answer, the first.
 Then he immediately applying the Parable to themselves,
 tells them, That the Publicans and Harlots, the worst of
 Sinners in their Opinion, by receiving the Gospel, which
 they rejected, should enter Heaven before them: Meaning
 by this Parable, that Persons of the greatest Improb-
 ability were more heartily converted than they, whose
 Outside seem'd to have appropriated Religion to their La-
 bels and Frontlets, to mere Forms and Ceremonies.

To this he added the Parable of the Vineyard, " which
 " the Owner let out to Husbandmen, who killed the
 " Servants sent to demand the Fruits, and at last the Son
 " also, that they might seize the Inheritance. And ask-
 " ing the Pharisees, what they thought the Owner would
 " do to those Husbandmen? They express'd great Indig-
 " nation against those false and bloody Servants, affirming
 " them worthy of utter Destruction; that the Lord of
 " the Vineyard might provide him better Officers, which
 " should pay him his Rent duly." Though when Jesus,
 upon this Answer of theirs, approv'd the Reasonableness
 of it, and affirm'd it should thus befall (m) them indeed,

(by

(m) Approved. See *Luke* 20. 19. *Matthew* 21. 45.

(by which they began to perceive that he spake this Parable against them) they with Indignation deprecate the Sentence, saying, *(n)* *God forbid.* Then pronouncing a sad Commination to all such as should stumble at him the rejected, though Chief or Corner-stone, or on whom this Stone should fall; he positively declares to the *Jews*, that the Gospel, and the Privilege of being the only Church and People of God, should be taken from them, and given to such as shall practise what the Gospel requires. After these, and some other Reprehensions, which he so veil'd in Parable, that it might not be expounded to be Calumny, (although such sharp Sermons had been spoken in the People's hearing; but yet so transparently, that themselves might see their own Iniquity in those modest and just Representments) the Pharisees would fain have seiz'd him; but they durst not for the People: Therefore they resolv'd, if they could, to *(o)* intangle him in his Talk, and accordingly sent out Spies, who should pretend Sanctity and Veneration for his Person; who, with a goodly insinuating Preface, that Jesus was impartial in his Thoughts and Words, regarded no Man's Person, but spake the Word of God with much Simplicity and Justice, would seem to colour their mischievous Designs against him. These Spies they sent were of two contrary Parties, some Pharisees, others *(p)* *Herodians*; that whatsoever Answer he should make to any of their Questions, one Party might be offended with him. They come to him therefore with this flattering, but insidious Prologue; "We know, that without all Fear of Men or Partiality, thou wilt tell us truly what is our Duty toward *(q)* God: Tell us therefore, is it just, according to the Law of God, to give Tribute to *Cesar*, or no?" Jesus knowing their treacherous Design said; "Ye Hypocrites, why endeavour ye, under the pretence of reverencing me,

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" to

(n) *God.* See *Luke* 20. 16.

(o) *Intangle.* See *Matt.* 22. 15, &c.

(p) *Herodians.* The *Herodians* were not a distinct Sect from the Pharisees

and Sadduces; but some of them Sadduces, as appears by comparing *Matt.* 16. 16. with *Mark* 8. 15.

(q) *God.* *Matt.* 22. 16, &c.

‘to insnare me? Shew me the (f) Tribute-Money.” And they brought him a Penny. Then he demands of them, whose Image was (r) inscribed upon it? They confess it to be the Signature of the *Roman* Emperor: Whence Christ concluded, that they which acknowledge *Cæsar’s* Supremacy over them, ought to pay the Tribute due to him as supreme; for the Law of God requiring that every one should have that which belongs to him, he particularizes in the Duties of paying Acknowledgment to Kings in their just Dues, as Acts of Piety are due to God. This was a mighty Disappointment to them, who thought, that, upon answering this Question, he must in all probability fall under the Displeasure of *Cæsar*, or the People; but they, finding that he by his incomparable Wisdom broke their Snare, (t) admiring his Prudence, departed from him, without hopes of gaining any Advantage from his naked and true Simplicity. But though they were disappointed in their nicely-laid Stratagem, yet from thence this general Good accrued to Mankind, that our Blessed Saviour, by means of their intended Treachery, establish’d an Evangelical Proposition for ever, saying, *Give unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.*

The Blessed Jesus having so excellently, and so much to their Admiration answer’d the Pharisees, the Sadduces bring

(f) *Tribute.* The Question about the Tribute was the Cause of a great Dispute, because of the numerous Sect of the *Galileans*; who denied it, and because of the Affections of the People, who lov’d their Money and their Liberty, and the Privileges of their Nation. The Head of this Sect of the *Galileans* was one *Judas Gaulonita* or *Galileus*, according to *Josephus*, *Hist. l. 13. c. 2.* who being join’d by one *Saddok*, a Priest, solicited the People to a Defection, telling them that God was to be their only Master and Prince, and no Mortal to be acknowledg’d as such; that the requiring a Tax from them, if they should pay it, was a manifest Preser-

sion of Servitude, and that it was their Duty to vindicate their Liberty: By which means he rais’d a great Sedition among the *Jews*, and was the Cause, under pretence of defending the publick Liberty, of innumerable Mischiefs to the Nation.

(r) *Inscribed.* This plainly denoted their Right of Submission, and consequently of paying Tribute to the *Romans*: For the coining of Money is Part of the supreme Power or Regal Prerogative; and they being a conquer’d People, and their Coin bearing *Cæsar’s* Inscription, the Tribute must be supposed due to him.

(t) See *Matth. 22. 22.*

bring their great Objection to him against the (v) Resurrection, by putting the Case of a Woman married to seven Husbands, and whose Wife should she be in the Resurrection? Thinking that to be an impossible State, which engages upon such seeming Incongruities, that a Woman should at once be Wife to seven Men. But Jesus first answer'd their Objection, telling them, that all those Relations, whose Foundation is in the Imperfections and Passions of Flesh and Blood, and Duties here below, shall cease in that State; which is so spiritual, that it is like to the Condition of Angels, amongst whom there is no Difference of Sex, no Genealogies or Derivations from one to another: And then by a new Argument proves the Resurrection by one of God's Appellatives, who did then delight to be called the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*. For since God is not the God of the Dead, but of the Living, unto him even these Men are alive: And if so, then either they now exercise Acts of Life, and therefore shall be restored to their Bodies, that their Actions may be complete, and they not remain in a State of Imperfection to all Eternity; or if they be alive, and yet cease from Operation, they shall be much rather raised up to a Condition which shall actuate and make perfect their present Capacities and Dispositions, lest a Power and Inclination should for ever be in the Root, and never grow up to Fruit or Herbage, and so be an eternal Vanity.

Though the Pharisees and Sadduces were no great Friends to one another; yet in the Cause against the Saviour of the World they join'd Forces: But notwithstanding this Union in part, they were glad upon any occasion to see one another foil'd. Of which an Instance was plain in the Sadduces Question about the Resurrection; for the Pharisees were well pleased, not that Jesus spake so excellently, but that the Sadduces were confuted; and therefore hoping for better Success, they attack him with another Question, more out of Curiosity, than

(v) See Mark 12. 19, &c.

than any pious Desire of Satisfaction. But at last, after all their piqueering, Jesus was pleased to ask them a Question concerning *CHRIST*, whose Son he was? They answer'd, the Son of *David*. But he replying, *How then doth David call him Lord? saying, the Lord said unto my Lord, Sit thou on my right Hand, &c.* To which they could not answer.

After this, Jesus gave his Disciples Caution against the Pride, Hypocrisy and Oppression of the Scribes and Pharisees; and commended the poor Widow's Oblation of her two Mites into the Treasury, preferring her pious Intentions, who threw in her All, before the great and mighty Superfluities of the Rich, who had vastly still to spare. All this was spoken in the Temple; the goodly Stones and Ornaments of which when the Apostles beheld with Wonder, they being beautiful and firm, Jesus at the same time prophesies the (w) Destruction of the Place. Concerning which Prediction, when the Apostles, being with him at the Mount of Olives, ask'd him privately of the Time and Signs of so sad Events, he tells them one Prognostick of the Destruction that shall be; that many Deceivers shall arise, pretending to be the Messias. Another Forerunner of it is, that great Commotions and Tumults shall be in *Judea*, before the *Romans* come to destroy them utterly. Then he discoursed largely of his coming to Judgment against the City of *Jerusalem*, and from thence interweav'd Predictions of the Universal Judgment of the World, of which this, though very sad, was but a small Adumbration: Adding Precepts of Watchfulness, and standing in preparation with Hearts filled with Grace: All which he inforces with the pathetic Parable of the "Ten Virgins, who at that point of
" time spoken of, the heavy Visitation of this People,
" took their Lamps and went forth to meet the Bride-
" groom. Five of them were prudent and watchful;
" the other vain and improvident. The wise five had
" provided themselves with a Stock of Oil sufficient to
" fur-

(w) See *Matt.* 24. 3. *Mark* 13. 3. *Luke* 21. 7.

“ furnish their Lamps during their Expectation of the
 “ Bridegroom's coming; but the five foolish took no more
 “ with them than for their present Occasion. After long
 “ waiting, heavy Sleep seal'd their weary Eyes; but at
 “ Midnight they are alarm'd with the Cry of the Bride-
 “ groom's coming. The five wise, who had trimm'd
 “ their Lamps before they went to rest, are not surpriz'd
 “ with the sudden Summons, but joyfully prepare to meet
 “ the Bridegroom; whilst the five foolish careless Virgins,
 “ rousing at the Noise, find their Lamps extinct. In
 “ vain they implore a Supply of the others; they are
 “ forced to seek for more Oil elsewhere; in which time
 “ the Bridegroom arrives, who receives the five wise,
 “ and takes them with him to the Place of the Nuptial
 “ Entertainment, and orders the Door to be shut. The
 “ five foolish Damsels having long loiter'd about for Oil
 “ to recruit their decay'd Lamps, come to the Bride-
 “ groom's Gate, demanding Entrance with as much As-
 “ surance as those that had paid the most strict Atten-
 “ dance. Their importunate Cries reach the Bridegroom's
 “ Ear, who tells them there was no room for such Loi-
 “ terers, whose Sloth and Improvidence had betray'd
 “ them to the Loss of any Entertainment with him.”
 By this Parable, the Blessed Jesus hinted to his Disciples
 the Necessity of Watchfulness, that not knowing the Day
 or Hour of the Son of Man's coming, they might be al-
 ways ready to receive him. This Parable of Diligence
 and Watchfulness he inforces with another of the Talents
 intrusted with the faithful and slothful Servants, thereby
 pressing the Observance of those Duties more earnestly
 to them. And then for the Incouragement of the dili-
 gent, and Terror of the slothful, he proceeds to tell them,
 that when Christ shall come to Judgment, whether to
 execute Judgment on this People, or to doom every Man
 for his future eternal Being, then shall his Appearance be
 glorious and full of Majesty. (x) All the People of the
 Jews, Believers and Unbelievers, and all that ever liv'd
 in

(x) See *Matth.* 25. 32.

in this World, every one with whom God had intrusted any Talent, shall by the Angels be gather'd before him : And all the obedient Followers and Disciples of his he shall place in a State of the greatest Dignity ; but the unfaithful and disobedient shall be liable to Judgment. Then shall he, as King and Judge, distribute the Joys and Comforts of the Kingdom of Heaven, which before all Eternity were designed to be the Reward of all the faithful Servants of God, according to every Man's Works of Piety and Charity performed in this Life, (y) express'd in *St. Matthew* by feeding and entertaining Christ, by cloathing his naked Body, tending him when he was sick, relieving, assisting, providing for and visiting him in restraint. Then shall those humble faithful Disciples of his, as not conscious of any such Acts of Service or Charity shewed to Christ, decline the Praise of such Merit. To which the Blessed Jesus will reply, inasmuch as they had performed those good Offices to the meanest Wretch alive, that was Partaker of that humane Nature, which he honour'd by assuming it, they had done it to him. But for the slothful and unfaithful, he shall pronounce them accursed, and adjudge them to those eternal Woes, design'd for the Devil, and those Angels that sinn'd and fell with him, for their Impiety and Uncharitableness, in refusing to assist him when he was famish'd with Hunger, starv'd with Cold, sick and in Prison. And then, as not conscious of this Cruelty and Impiety, they shall begin to expostulate that they never acted thus unfriendly by Christ, never saw him in any Distress without relieving him. But he shall answer them ; inasmuch as ye did not succour and comfort the meanest of my Disciples, ye refused those good Offices to my Person. And then he concludes his Sermon with a Narrative of his Passion, foretelling, that within (z) two Days he should be betray'd and deliver'd by the *Jews* to the *Romans*, to die after their Manner, which was to be fasten'd on a Cross.

The

(y) *Expressed.* See *Matt.* 25. 35, 36, &c.

(z) *Two Days.* See *Matt.* 26. 2.

The *Jews* having long and impatiently waited for an Opportunity of taking off *Jesus* in a formal Way of Law, had hitherto been frustrated in all their Attempts, though laid with all the insidious Treachery that Malice could Invent, for they durst not attack him by open Force, because of the great Opinion the Multitude had of him, and who might Revenge any Harm done to him upon the Administration: However, they resolve to leave no Means untry'd to get him into their Power, and in order hereunto they call a great Council to consult how to insnare him: But whilst the Scribes and Pharisees were racking their Brains to find out a Way to betray him wicked officious Man, at the Instigation of the Devil, furnishes them with an Instrument: *Judas Iscariot*, one of the Twelve, hearing of this Meeting of the *Jews*, and knowing that they of the *Sanhedrin* were desirous of apprehending *Jesus* privately, goes from *Bethany* in haste, and offered himself to betray his Master to them, if they would give him a considerable Reward. The Council overjoyed at this Opportunity, as readily offer as his Avarice was to crave, and they agreed with him for Thirty Pieces of Silver. A poor Price for the Saviour of the World to be valued at by his undiscerning unworthy Countrymen. The Bargain thus made, *Judas* retires from the Council, watching such an (a) Opportunity, such as they meant, that is, an Opportunity of taking him privately, when the People should not be aware.

The (b) next Day was the first Day of unleavened Bread, on which it was necessary they should (c) kill the Passover; therefore *Jesus* sent *Peter* and *John* to the City to a certain Man, whom they should find carrying a (d) Pitcher of Water to his (e) House, him they were

(a) Opportunity. See *Matt.* 26. 4, 16.

(b) Next Day. The Thursday Evening, wherein the Thirteenth Day of the Month *Nisan* was concluded, and the fourteenth Day began, the Day of Preparation to the Feast of unleavened Bread, whereon they put all Leaven out of their Houses, that is, on the Evening which began the Paschal-Day.

(c) Kill. See *Luk.* 22. 7.

(d) Pitcher. See *Mark* 14. 73. &c.

(e) House. This is supposed to be the House of *John* surnamed *Mark*, which had always been open to this blessed Family, where *Jesus* was pleased to finish his last Supper, and the Mysteriousness of the Vespers of his Passion.

ST MATTHEW CHAP. XXVI.
Judas Iscariot receiveth the thirty pieces of Silver.



ST MATTHEW 26. Verse 14. 15.
*Judas said unto them, what will ye give me
and I will deliver him unto you? And they co-
venanted with him for thirty pieces of Silver*

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were to follow, and there to prepare the Passover. These two Disciples went, and accordingly found the Man in the same Circumstances, and prepared for Jesus and his Family, who at the Evening came to celebrate the Passover.

B O O K. VI.

The fourth Year, beginning at the fourth Passover after the Baptism of Christ.

ALL Things being provided, and the Time appointed drawing near, the Holy Jesus, who was now about to finish the great Work of Salvation, came with the rest of the Apostles to *Jerusalem*, there to eat the Passover with them before his Passion. Having eat the Paschal Lamb with his Disciples, and knowing that his (f) Hour was come that he should depart out of this World to the Father, and therefore what he had to say or do to his Disciples must be done presently, he thus express'd the Constancy of his Affection to them. Rising from Supper after the Manner of a Waiter he puts off his upper Garment, girds his under Garment with a Towel, and pouring Water into a Bason, puts himself in the humble Posture of the meanest Servant to wash his Disciples Feet, and after wipes them with the Towel; not only by this Ceremony, but in his Discourses instructing them in the Doctrine of Meekness and Humility, which he the Master by his great Condescension had made sacred, and imprinted the Lesson in lasting Characters by his own Example. *Simon Peter* thinking he

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(f) Hour. See *John* 13. 1, &c.

ought in good Manners to decline this great Condescension far below the Dignity of his Master, was unwilling to be wash'd by him, till Jesus told him, he must renounce his Part in him, unless he were wash'd. Upon which he cried out, *Lord, not only my Hands, (g) but my Feet and my Head.* Jesus tells him, he that is (h) wash'd before, needs no further washing, save only for the Feet, which by daily conversing and walking on Earth, will be apt to gather dirt, and need continual cleansing. So is it, says he, among my Disciples, the (i) Body of whom is clean, but the Feet are foul, that is one base, unworthy Person among them, meaning Judas, the Person that had now undertaken to deliver him.

After the Eating of the Paschal Lamb, the Blessed Jesus knowing his Time was short, and that he had much to do in it, hastens to the (k) second Supper, at which he

(g) *But my Feet.* Jesus here tells Peter that the Ablution or washing of the Feet was sufficient for the Purification of the whole Man; relating to the Custom of those Countries, who used to go to supper immediately from the Baths; who therefore were sufficiently clean save only their Feet, by reason of the Dust contracted from the Baths to the eating Rooms; from which, when by the hospitable Master of the House they were caused to be cleansed, they needed no more washing.

(h) *Wash'd.* The Hebrews had two Sorts of Washings, one of the whole Body, and which was called Immersion, the other of the Hands or Feet, called Dipping or Pouring of Water. The former was used by the Priest (after the Building of the Temple) before the Entering into the Temple, and also by the Proselytes at their Initiation: The latter was of every Day's Use: And to these our Saviour seems to refer, intimating by being wholly wash'd, him that hath undertaken his Discipleship, and so renounced the Profaneness of his former Life; and he that had done so is said to be wholly wash'd, and

need never to be wash'd again; in imitation of the Ceremony of Initiation, which was never repeated among the Jews. All that is needful to him, is the pouring of Water, and so rinsing of the Hands or Feet, the daily Ministry of the Word and Grace of Christ, (thereby signified) to cleanse and wash off the daily Frailties and Imperfections of our weak Nature after Conversion.

(i) *Body.* See John 13. 10.

(k) *Second Supper.* It was the Custom of the Jewish Nation after the Eating of the Paschal Lamb to sit down to a second Supper, in which they eat Herbs and unleavened Bread, the *Majordomo* first Dipping his Morfel, and then the Family; after which the Father of the Family brake bread into Pieces, and distributed a Part to every Guest, and first Drinking himself; gave to the rest the Chalice fill'd with Wine according to the Age and Dignity of the Person, adding to each Distribution a Form of Benediction proper to the Mystery, which was Eucharistical and Commemorative of their Deliverance from Egypt. See Joh. 13. 2.

intended to institute the perpetual Memorial of himself sacrificed for the Sins of the World. Jesus therefore being to celebrate this Supper, changed the Forms of Benediction, turned the Ceremony into a Mystery, and gave his Body and Blood in a sacramental religious Configuration; instituting at the Close of his second Supper the venerable and blessed Sacrament; which from the Time of its (l) Institution, is called the Lord's Supper; which Rite Jesus commanded the Apostles to perpetuate in Commemoration of him their Lord until his second coming. And this was the first Delegation of a perpetual Ministry, which Jesus made to his Apostles, in which they were to be succeeded in all the Generations of the Church.

Our Blessed Lord having instituted the Method of that Memorial which his Apostles and their Posterity were to continue, tells them that he was not long to abide with them, that this was the last Passover he should celebrate with them till they feasted with him in the Kingdom of Heaven, and at last, labouring under great Perturbation of Mind, he told his Apostles that one of them should (m) betray him. This was a very surprising Arrest upon the Reputation of each Disciple, but the guilty One; every one but he looking upon themselves as innocent, yet liable to the Imputation of Guilt under so general an Accusation. The Apostles with great Perplexity of Mind survey one another, but cannot guess at the guilty Person; Judas the Traitor being the furthest from their Suspicion, because he was the Lord's Steward, and intrusted by him with the Dispensing of that little Temporal Cash the Holy Family were possessed of. Whilst they were under this anxiety of Mind, Simon Peter be- thought himself of a Method to come at the Truth of

M 2

this

(l) Institution. See Matt. 26. 26. Mark 14. 22. Luk. 22. 19.

(m) Betray. See John 13. 2. Jesus made this Prediction, that they might not be scandaliz'd at the Sadness of his Passion, but be confirm'd in their

Belief, seeing a great Demonstration of his Wisdom and Spirit of Prophecy, in this very Instance of foretelling the Treachery of Judas Iscariot.

this Matter; and that was by Hinting to *John* the Favourite-Apostle that always sat next to Jesus, that he would prevail with Jesus to discover the guilty Person, that the rest might not labour under the Suspicion and Scandal of such infamous Treachery. *John* being so near Jesus could ask him undiscern'd of the rest, whom he meant. He told him, it was he to whom he should give the next Piece of Bread, which he took out of the Dish; and having given him that mark to be known by, he presently put his Hand into the Dish, and takes a Piece of Bread, and gives it to *Judas*. And notwithstanding Jesus had (n) warned him before of the Horribleness and Danger of the Sin, telling him, it had been better for that Man that he were sunk to the Bottom of the Sea, than be guilty of such treacherous Ingratitude, yet by his not relenting, the Devil entred more forcibly into him than (o) before, hurrying him to a speedy Execution of his wicked Designs; which Jesus knowing, said to him accordingly, "What thou dost, do (p) quickly. Now none of the rest that were at Supper understood the Meaning of this, unless perhaps *John* to whom he had given the (q) Token; they thinking, because he was Almoner, that Jesus had ordered him to distribute something to the Poor. However, he had no sooner receiv'd the Sop, but the Devil immediately took Possession of him; and taking the Advantage of the (r) Night, the better to conceal his villanous Designs, he withdraws from his Master and joins his Enemies; who having bargain'd with him for a certain Price to betray him, impatiently expected a Performance of his Promise; which they were not long disappointed of; for Jesus never after saw him as a (s) Disciple, but as a Schismatick and Traitor, when he came with an armed Force to seize him in the Garden; which was quickly after.

Whilst

(n) Warn'd. See Mark 14. 21. *John* 13. 27.

(o) Before. See *Joh.* 13. 24. *Luk.* 22. 3.

(p) Quickly. *Joh.* 13. 27, 28, &c.

(q) Token. Ibid. v. 26.

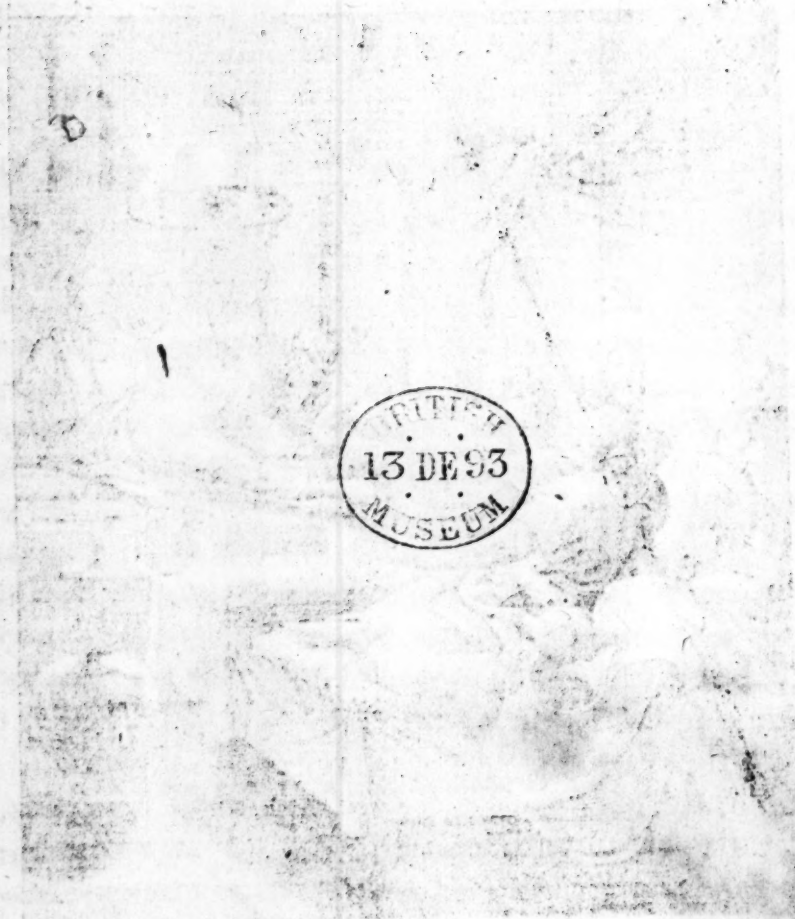
(r) Night. Ibid. v. 30.

(s) Disciple. *Luk.* 22. 47. *Judas* is called, He that was called *Judas*, one of the Twelve.

P. 59.
ST MATTHEW CHAP. XXVI. Jesus said,
Verily I say unto you, that one of you shall betray me



ST MATTHEW 26. Verse 23.
*JESUS answered and said, He that dippeth
his hand with me in the dish, the same
shall betray me*



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Whilst these Things passed, the old Argument of (t) Supremacy is again revived; which Jesus suppresses, as he had done before, to prevent any Misunderstandings and ill Blood among them, which are too apt to be the Consequences of æmulous Affectation; promising them a Kingdom, upon the same Terms that his Father had promised him one; adding, that they should be next to him, and at his Departure have the Government of the Church.

Then Jesus began his Farewel-Sermon, which was very curiously mix'd with Sadness and Joys, and interwoven with Mysteries, as with rich Jewels: The Discourses of the Glorification of God in his Son, and of those Glories which the Father had prepared for him. Mentions his sudden Departure, and his going to a Place whither they could not follow him yet, but afterwards should; meaning first to Death, and then to Glory; commanding them to love one another. Much about, or at this Time Christ address'd himself particularly to *Peter*, Saying, "I tell thee, *Simon*, that upon the Occasion of
" some Sin committed by thee, Satan has accused thee
" before God, and required that he may have the Shaking of thee, to drive thee from the Faith of Christ:
" This is granted him, and the Danger consequent to it
" is great; but I have prayed for thee that thou may'st
" not be conquered by him and his Terroures, so as utterly
" to forsake the Faith; and for the Sins thou shalt be
" guilty of in this Combat, let this use be made of them:
" When by Repentance thou art recovered out of them,
" be more careful to strengthen and confirm others, that
" they fall not in the like Manner." *Peter* who thought himself indued with Strength of Faith sufficient to oppose any Temptation or Misfortune, confidently protests his Readiness to suffer the Worst, even Death it self with

M 3

his

(t) *Supremacy*. Some time before this (*viz.* before his Departing from *Jericho*, *Matt.* 20. 25, 29. nay, before he came hither, *Mark* 10. 42, 46.) there had been a Contention among the Disciples (occasion'd by the Re-

quest of *Zebedee's* Wife for her two Sons, *Matt.* 20. 20.) which of them should be look'd upon as the worst, and so be preferred before the rest,

his Master. But the Blessed Jesus, who knew his Weakness, foretells his Denying him before the second (v) Crowning of the Cock that Night. Then foretelling the imminent Dangers that threatned, he admonishes them to provide spiritual Armour against them. "Formerly," says he, I sent you out without any Provision, and ye wanted nothing; but now Distresses are like to come upon you, and ye will first see them fall most sharply on me.

But lest he should afflict them with too sad a Representation of his present Condition, he relieves their drooping Spirits with the Comforts of Faith: Tells them their (w) Belief in him would afford them many Privileges against the Troubles of this World: Cheers them with the Intent of his Departure, which was in order to be their Harbinger, which Office he would in all Parts execute, by coming back and meeting them, to introduce them to Mansions of eternal Bliss in his Father's House. And to confirm their Faith the more, he tells them; "You know the Place to which I go, and the Way which will bring you thither; I am the true and living Way, sent by my Father to direct all Men, and to reveal his Will to you, who have known him, as he is revealed in me. Though ye have never seen my Father, yet having seen and known me, who am his Image, ye have both seen and known him. Here Philip not considering in what Sense his Master spake, saith to him, Lord shew us the Father, and that will convince us beyond any other Argument. Jesus answers, I tell thee again, Philip, I am the Image of my Father, and he that hath seen me, and heard my Doctrine, hath seen my Father; why then this unnecessary Question? Do you not believe that whatsoever I do or teach, I do by my Father's Appointment? Take my Word for it; or if you will not do so, let my Miracles, which have been wrought before your Eyes, convince you."

(v) Crowning. See Matt. 26. 34. Luk. 22. 34.

(w) Belief. See John 14. 1, 2, &c.

“convince you; and be assured, that you who have
 “been my Disciples, shall be able to do the same (x)
 “Miracles that I do, nay greater upon my sending down
 “the Holy Ghost upon you.” Then adding a Promise
 in order to their present Support and future Felicities, he
 tells them, that if they should ask of God any Thing in
 his Name they should receive it; and upon Condition
 they would love him, and keep his Commandments, he
 would pray his Father to send the Holy Ghost upon
 them, to supply his Room, to furnish them with pro-
 portionable Comforts, to enable them with great Gifts,
 to lead them into all Truth, and to abide with them for
 ever.

(y) As he was going on the Way he continues his Ser-
 mon, exhorting them to perseverance in the Faith, and
 to mutual Love. “I am, says he, the true generous,
 “fruit-bearing Vine, and my Father who hath thus
 “planted me here in the World below, hath the Order-
 “ing of me. Every barren Branch, or unprofitable Dis-
 “ciple he cutteth off; but every Member that is fruitful
 “he pruneth, and maketh fruitful. You are already
 “sanctified by the Operation of my Doctrine and Spirit
 “upon you; though you may need further pruning to
 “render you more fruitful. Do you therefore take Care
 “by your Obedience and Constancy, that I may be so
 “fastned in your Hearts, that I may never be provoked
 “to withdraw my self from you; for my presence is ab-
 “solutely necessary to you, to make you fruitful; as a
 “Branch cut off from a Vine presently withers, so he
 “that falls off from me, will soon be deprived of that
 “grace, which I distributed. As long as ye continue
 “obedient to me and my Doctrine, all your Prayers
 “shall be heard; which will bring glory to my Father,
 “and give you a true Title to my Discipleship. I have
 “very much enlarg’d upon these Things to you, that the
 “Comfort you have taken in my Presence, may in my
 “Absence continue to you, and that by the Addition of
 “that

M 4

(x) Miracles. See John 14. 12.

(y) As he, &c. John 15. 1, 2, &c.

“ that Comfort of the Spirit, which will visit you when
 “ I am gone, your Joy may abound. I charge you to
 “ imitate my Love to you in mutually loving one ano-
 “ ther; a great Instance of which I shall shortly give
 “ you in laying down my Life for you. I have given
 “ you the greatest Demonstrations of my Love and
 “ Friendship; for I have treated you as friends, far above
 “ the Condition of Servants, who use not to know their
 “ Master’s Intentions or Counsels, but only to do his
 “ Commands; but I have received you as friends and
 “ confidents into my Bosom, and make known all my
 “ Father’s Will to you. If ye shall meet with Infidelity
 “ and Persecutions, let this give you no Discouragement,
 “ but arm your selves against it with this Consideration,
 “ that they thus treated me before you. The Hatred
 “ of the World to you will be a comfortable Symptom,
 “ that you are a peculiar People of mine, dignified
 “ above and distinguish’d from the rest of Mankind. You
 “ must not think strange to be thus vilely used by the
 “ World; for if they persecuted me your Lord, you must
 “ expect no better, and all that you shall suffer will
 “ be imputed to their not believing that God hath sent
 “ me. If I had not personally appear’d and done these
 “ Things among them, they might have pleaded Igno-
 “ rance for their Excuse, but now they are utterly inex-
 “ cusable; for I have said and done so much to evidence
 “ my Mission, that the Opposing me is a malicious Re-
 “ sisting of my Father himself. By this they have fulfilled
 “ that of the (z) Psalmist, *They hated me without a*
 “ *Cause*. But when the Holy Ghost, the Advocate of
 “ my Cause shall come, and whom I will send from the
 “ Father, he shall maintain my Cause against all Oppo-
 “ sers, and shall constitute you Witnesses of me to all,
 “ being the fittest to testify of me, because ye have
 “ been always with me. (a) All that I have hitherto
 “ said is to fortify you, that you should not be deterred
 “ from my Service by the Hazards that attend it. Ye
 “ shall

(z) Psalmist. See Ps. 35. 19.

(a) All. See John 16. 1, 2, &c.

“ shall be ill used, and removed from the Synagogues;
“ and they that treat you thus shall think it an accepta-
“ ble Service to God, if they put you to death; the
“ Cause of all which is the great Impiety of their Hearts,
“ neither liking the Commands of my Father, nor those
“ I bring from him. I thought it not fit to tell you
“ these Things till I was ready to leave you, because
“ whilst I was here, all the Malice of Men bent it self
“ against me, letting you alone. But when I am gone
“ from you, and you take the grand Imployment upon
“ you of revealing my Father’s Will, the Opposition will
“ light upon you. I know the Thoughts of my leaving
“ you fill your Minds with Anxiety; but let this Com-
“ fort you, the Holy Ghost is not to come till I have left
“ you, and his coming will be of more Advantage to you
“ than my staying, and when he cometh, he will plead
“ my Cause against the World, and charge the *Jews*
“ with three Sorts of Actions practised in their Courts.
“ 1. With the Crime of not believing me to be the Mes-
“ sias. 2. He will justify my Mission and Innocence, by
“ my Ascension to Heaven, taking me away out of the
“ reach of humane Malice, and rewarding my Patience
“ with his Consolation. 3. He shall work revenge upon
“ Satan and his Instruments who crucified me, and re-
“ taliate Destruction upon them. Besides all that I have
“ said, I have many Things more to communicate to
“ you, but ye cannot bear them now. However, when
“ the Holy Ghost comes, whose Title is the *(b)* Spirit of
“ Truth, he will instruct you what is to be done. What
“ he doth shall tend to the Illustration of me: For he be-
“ ing sent from my Father by me, shall in all Things accord
“ with me, and thereby appear to have his Message from me,
“ and to declare nothing to you, but what he hath from
“ me. But whilst I say this, I mean not to appropriate
“ to my self, so as to exclude my Father, but because all
“ Things are common to me and my Father, and be-
“ cause all my Will depends on the Father, and that it is
“ my

(b) Spirit. See John 16. 13,

"my work wholly to attend my Father's Will, therefore
 "whatsoever of this Nature the Holy Ghost shall reveal
 "to you, I call that mine, and the Revealing of this, his
 "taking of mine and declaring it to you. Within a
 "while I shall be taken from you for a Time, and soon
 "after I shall be with you again before my Ascension,
 "for it is not possible for me to be held by Death; I
 "must arise and go to my Father." This later Part of
 his Discourse his Disciples could not apprehend: Jesus
 therefore to take off the Difficulty, explains it, telling
 them, "You shall have a Time of Mourning, and the
 "World of Joy, but your Sadness shall soon be turned
 "into rejoicing, and their's ere long into Heaviness. Your
 "Sorrow at my Death shall be like the Pangs of a Wo-
 "man in Travail; but when it shall appear to you, that
 "my Death doth but usher in my Resurrection and As-
 "cension, as the Pangs of Travail do the Birth of a
 "Child, then your Sorrow shall vanish at the Presence
 "of this Joy, which shall be lasting. When that Spirit
 "is come, he shall teach you all Things, satisfy all your
 "Doubts and Ignorances, that you shall not need ask
 "me any more Questions. After my departing you shall
 "use a new Form in your Prayers to God, which hi-
 "therto you have not used, make your Request to him
 "in my Name, and upon the Account of your being
 "my Disciples, and my giving you this Authority, and
 "whatsoever tends to the Fulfilling of your Joy, or to
 "your real Good shall be granted you. My talk with
 "you hitherto hath been obscure; but the Holy Ghost
 "shall set all Things plainly before you. And one great
 "Advantage you will gain by my Ascension and the
 "Descent of the Spirit, that you shall not need my Of-
 "fering up your Prayers for you, but you may in my
 "Name offer them up to God your selves; and God,
 "out of his Love and Regard to those that believe on
 "me, shall grant all that you ask. I came from the Fa-
 "ther into the World; and now I leave the World and
 "go to my Father." This was such a plain Demonstra-
 tion of all that he had spoken, that the Disciples scruple

no more, their Apprehensions are inlightned, and they no longer question Christ or his Mission. "Now, say they, we perceive that as thou knowest all Things, so thou art pleased to reveal all saving Truth evidently to us of thine own accord; this convinces us that God sent thee, and that thou camest to reveal his Will." Jesus perceiving their Forwardness and Fondness, and knowing the Frailty of their Nature, tells them; "You speak a little confidently now of your Belief; whilst you are at a Distance from Danger: But the Time is now at hand, that ye shall all desert me; and though ye believe on me, ye will not yet confess me, but leave me alone. But though you shall all forsake me, my Father will not, for he will continue with me, will acknowledge me in Death it self, and raise me up from Death. This I have foretold you, that you may depend on me for all kind of Prosperity, by considering my Conquest over all that is formidable in the World; therefore you ought not to fear, but take Courage, and hold out against all the Threats and Terroures of the World, and the Sufferings in it." The Holy Jesus having ended his Sermon sings an (c) Hymn with his Disciples; after which he goes with them over the brook Cedron unto the Mount of Olives, to a Village call'd Gethsemani, where there was a Garden, into which he entred to pray with his Disciples.

Being in the Garden with them, he selects his Favourites Peter, James and John, and retires from the rest about the Distance of a Stone's Cast; where he began to be exceeding Sorrowful and sad unto Death. For now he saw the Ingredients of this bitter Draught pouring in-

(c) Hymn. This Hymn was Part of the great Allelujah, beginning at the 114th Psalm [When Israel came out of Egypt] and ending at the 118th inclusively. It was the Custom of the Jews after Supper to sing Verses or Songs, especially over the Paschal Lamb; at which Time they sang the Psalms above-mentioned.

And though it is likely that this was the Hymn which Christ sang here with his Disciples; yet it is not improbable, that it was some other Hymn accommodated to this particular Institution of Christ's, and this sung by them all, in the same Manner as we read of the Christians Hymn, Acts 4. 24.

to the Cup, and the Sight was full of Horror and Amazement; therefore with the greatest Humility and Renunciation of himself, he prays, *O my Father, if it be possible, let this * Cup pass from me; avert this bloody and contumelious Death, if it be thy Will; if not, I more desire it than avoid it.* In this Prayer he fell into a sad Agony, and the Pains inflicted by his Father's Wrath were so great, that a Sweat distilled from his sacred Body as large as Drops of Blood; and God, who heard his Prayer, but would not Answer it in kind, did yet send an Angel to comfort his humane Nature in this Sadness which he was pleased not yet to take away. But our Blessed Saviour knowing that the Drinking this Cup was the great End of his coming into the World, and to which the Effects would be so advantageous, laid aside his own Interests, and divested himself of the Affections of Flesh and Blood, which entertain such dreadful Apprehensions of the great Struggle between Death and Nature, in an intire Obedience submits to his Father's Will; and because his Father commanded it, in defiance of Sense and Passion he was desirous to suffer all our Pains. Thrice did the Blessed Saviour of the World retire and repeat the same Prayer, "That, if it were possible, the Cup might pass from him," and thrice he made an humble act of Resignation; and in the Intervals came and found his Apostles asleep; whom he mildly chides for their Incuriousness, warning them to watch and pray, that they enter not into Temptation; and after he had the third Time finished his Devotions, coming to his Disciples whom he found still sleeping, he says, "You may now enjoy your sleepy drowsy Humour; I shall make no further Use of your Vigilance; the Minute is now
" come

* Cup. The Afflictions which God sends on Men are often in Scripture express'd by the Name of a Cup. This is a Metaphor borrowed from an ancient Custom of giving a Cup full of Poison to those that were condemn'd to die, as was done to *Socrates*; and *Gall*, according to the Custom of the

Jews on such Occasions to lessen the Pain of the Person that suffered. This Metaphor the Prophets made use of to express the Condition of the Wicked; and our Blessed Saviour to express the painful Circumstances of his approaching Death.

O my Father, if this Cup may not
pass away from me, except I drink it,
thy will be done.



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(d)

“ come that I shall be apprehended and taken from you
“ and carried before the Tribunal of the *Gentiles*.

Whilst the Blessed Jesus with his Disciples was retir'd to *Gethsemani*, *Judas* at the same Time having set him, goes to the Priests, with whom he had bargain'd to betray him, tells them now was their Opportunity, for it was Night. This was the Advantage they desir'd, because they durst not seize him by Day for fear of the People. Coming thither with an arm'd Multitude and the Traitor *Judas* at the (d) Head of them, they enter the Garden, where they soon found what they sought for; but the Holy Jesus having by this Time join'd his Disciples, and standing among them, that the Guards sent to apprehend him, might not mistake him, *Judas* had given them the Hint, that he whom he should kiss was the Person. But *Judas* might have spared this Part of his Treason, for the Divinity of his Master soon discover'd him. However, approaching him with an Address of seeming Civility he kissed him, Then Jesus, seeing the Soldiers coming towards him, demanded whom they sought for? They told him Jesus of *Nazareth*; upon which, knowing his Time was now come, he tells them, I am he. Then offering with their profane Hands to seize him, the impetuous Rays of Glory which issued from his Divine Face, struck so fiercely upon their Eyes, that they fell to the Ground. But these Soldiers, true Servants of the persecuting *Jews*, recovering from their Fall, and raised by the Permission of Jesus, still persisted in their Inquiry after him, who was ready and desirous to be sacrificed. But Jesus, as he had done before, begins the Inquiry and leads them into their Errand, tells them he was Jesus of *Nazareth*, whom they sought, upon which, offering to seize him, *Peter*, the bold zealous *Galilean*, seeing his Master thus ill used, attempts a Rescue, and asking his Master, whether he should make
use

(d) Head. See *Luk.* 22. 47.

use of the (e) Sword in his Defence; before he had his Answer, cut off the Ear of *Malchus*, a Servant of the High-Priest. But Jesus rebuked the Intemperance of his Passion, and commanded him to put up his Sword, saying, *They that strike with the Sword shall perish with the Sword*; intimating hereby, that we ought to restrain all illegal Expressions of Anger and Revenge against a competent Authority. And then turning to *Malchus*, he touched his wounded Head and cured him; adding to the former Instance of his Power, in throwing them to the Ground that came to take him, an act of miraculous Mercy, in curing the Wound of an Enemy made by a Friend. But further to convince *Peter* of the Uselessness of humane Power in his Defence, he tells him, (f) "If I would forcibly be reliev'd, I could pray to my Father, who would immediately furnish me with an Army of Angels. But the Prophets have foretold I must suffer, and their Predictions must be accomplish'd." He therefore permitted himself to be taken, but not his (g) Disciples; for he it was that set them their Bounds; and he secured his Apostles to be Witnesses of his Sufferings and Glory, after which they were to have their Share and Fellowship in Affliction.

When our Blessed Lord in humble Resignation to his Father's Will, and for the Redemption of the World, had yielded himself into the Hands of his Enemies, his Disciples (h) fled; among whom was a (i) young Man, that

had

(e) *Sword*. There were two Swords in Christ's Family, and St. Peter bore one: Either because he was to kill the Paschal-Lamb; or, according to the Custom of the Country, to secure them from Beasts of Prey, which in those Parts were frequent and dangerous in the Night. But now St. Peter used it in an unlawful War; he had no competent Authority; it was against the Ministers of his lawful Prince; and against our Prince we must not draw a Sword for

Christ himself, he having forbidden it. As his Kingdom is not of this World, so neither were his Defences secular: Tears and Prayers being the only and proper Arms of the true Servants of Jesus Christ.

(f) See Matt. 26. 53, &c.

(g) *Disciples*. See John 18. 8.

(h) *Fled*. See Matt. 26. 56. Mark 14. 50, 51, &c.

(i) *Young Man*. This is by some supposed to be John the Evangelist, who through Grief had forgot to lay

a-side

had a linnen Cloth cast about his naked Body, whom the Soldiers indeavoured to apprehend by laying hold on the Linnen, but he left it in their Hands, and (k) fled from them naked, though *Peter* followed his Master at a Distance. After the Soldiers had bound Jesus, they dragged him away to the (l) High-Priest's, but the House of *Annas*, which stood on Mount *Sion*, being in the Way to the House of *Caiphas* the High-Priest, he was led thither, as to the first Stage of their Triumph over him. *Annas* being Prince of the *Sanhedrin* had Cognisance of Prophets and publick Doctrines; he therefore inquired of Jesus concerning his Disciples and his Discipline. But he answered, that his Doctrine had all along been very publick, preaching in their Synagogues and in the Temple, and never taught in (m) Conventicles; and therefore referred him to the Testimony of all the People, that had been his Auditors. An Officer of the *Sanhedrin* considering this Answer of Jesus to *Annas*, a Violation of the Sanctity due to the Person of the High-Priest, and thinking himself authorized by the Judgment of the Zealots, (n) struck Jesus on the Face; who, as became the Lamb of God, shewed as much Meekness and Patience in his Answer to him that struck him, as in his Answer to *Annas* he had shewed Prudence and Modesty. (o) "If there were any evil in what I have said, accuse

a-side his upper Garment, which in Festivals they used to put on, began to make his Escape; but being arrested by his Linnen upon his bare Body, he was forced to leave that behind him, that himself might escape his Master's Danger.

(k) *Fled*. When *John* had mastered the first Inconsiderations of his Fear, he returned, and was a while after in the High-Priest's Hall. See *John* 18. 16.

(l) *High-Priest*. *Annas* and *Caiphas* are both called Chief Priests, *Annas* being a Man of principal Authority among the Jews, and *Caiphas* placed by *Pontius Pilate* the Procurator in the Pontificate; for the Succession of the High-Priests was now

changed, the one lineal Descendant in the Family of *Aaron*, which was to continue for Life, being not permitted to succeed, but some other, whom the Procurator pleased, named to that Office every Year, or renewed as often as he pleased.

(m) *Conventicles*. See *John* 18. 20.

(n) *Struck Jesus*. The Injury done to the Holy Jesus in this Blow was heightened in two Respects; first, because the Person that struck him was one *Malchus* an *Idumean* Slave, a most contemptible Person; and next, far more unworthy by his Ingratitude; for so he repayed the Holy Jesus for working a Miracle, and healing his Ear.

(o) See *John* 20. 23.

“accuse me, and prove it; but if there be no Crime in me, why dost thou strike me?” This was all the Protest the Son of the most High God made against so vile an Indignity.

Annas having suffer'd this unworthy Usage towards so excellent a Person without any Resentment to the Person that offer'd the Affront, (p) sends him away to *Caiphas*, who formerly in a full Council had prophetically resolv'd he should die. But now palliating the Design with the Pretence and Scheme of a formal Tribunal, they seek out for Witnesses, and when they had suborn'd them, they are to seek for Allegations; nay, when they had with much Difficulty and Trouble found them, they are put to it for Proofs to make them good; so that nothing fairly, and in the Eye of Justice answer'd their Purpose. But the true Reason of their making Use of this Resemblance of a judicial Proceeding was, because that without *Pilate's* Authority they could not put Jesus to Death, they might persuade *Pilate* to accept of their Examination and Conviction without further Inquiry. But such was the Excellency and exemplary Piety of the Life and Conduct of the Holy Jesus, that whatsoever Questions of the Law they pretended against him, they fell so short of an allowable Accusation, that they could not be esteem'd capital in a *Roman* Court. If they had affirm'd that he moved the People to Sedition, and affected the Kingdom, they plainly knew that all the People could convince them of false Testimony; for his whole Life was one continued Series of Submission and Obedience to the higher Power, and to confirm which he put himself to the Expence of a Miracle in sending *Peter* to fish for Money to pay the Collectors of the Tribute. At last, after many Attempts, they accused him of a figurative Speech; for some that had heard him speak of his own Death and Resurrection after three Days under the Phrase of this

I

(q) Tem-

(p) Sends him away. *Annas* without the seventy Assessors could determine nothing, though he was Prince of the *anhedrin*; and therefore he sent him

bound to *Caiphas*, who was the High-Priest that Year, and President of the Rite of the Temple, as the other High-Priest was of the Council:

(q) Temple, or the Temple of his Body, applied this to the Temple of *Jerusalem*, and bare Witness that he said so of that. But if this had been spoken in a literal Sense, and had been acted too according to the Letter, it had been so far from a Fault, that it would have been accounted a Prodigy of Power. In the mean Time the Lamb of God left his Cause to defend it self under the Protection of his heavenly Father, for himself was determin'd to die; and besides, the Malice and Power of his Enemies over-ruled all he could urge in his Defence; he therefore gave no Answer to their railing Accusations. Which Silence of his fulfilled a Prophecy; it made his Enemies murmur and admire to see him with such Serenity of Mind despise their Accusations as so many apparent Calumnies, and remain fearless of the Issue.

All Attempts hitherto to insnare the innocent Jesus proving ineffectual, and at last his Silence confounding them, *Caiphas* thinks he has a Reserve which will inevitably do the Business in that Assembly; and therefore to force him to break Silence, he adjures him by the living God to tell him whether he be the Christ, the Son of God. The Holy Jesus, being adjur'd by so sacred a Name, would not now forbear an Answer, least it might not consist with the Honour due to it, and which he always paid; and that he might neither despise the Authority of the High-Priest, nor upon so solemn an Occasion be wanting to the great Truth, to which he came down from Heaven to persuade the World, he answers the High-Priest directly, owning himself to be the Messias: Adding further, "I tell you, within a While you shall discern
 " this Son of Man, whom you are now ready to crucify
 " as Man, assumed into his Throne, installed in his heavenly Kingdom; an Effect of which shall be visible in
 " his acting Vengeance upon you; and that as discernably
 " as if he were coming with his Angels, who use to appear in bright (r) Clouds." Here the High-Priest had
 N his

(q) Temple. See *John* 2. 19. *Mark* 14. 58, &c.

(r) Clouds. See *Matt.* 26. 64.

his End, and to Jesus it was no Disappointment, for he knew *Caiphas's* Design in putting this Question to be an Inquisition of Death, not of Piety or Curiosity; and because his Hour was now come, he openly and frankly affirms himself to be Christ, the Son of the living God, without any Expedient to elude their Malice, or decline the Question.

The *Sanhedrin* having now gain'd their Point, as they miserably imagin'd, in making the Lord of Life accuse himself, trouble themselves no further about (s) Witnesses, for *Caiphas* in the Name of the whole Assembly accused him of Blasphemy, and pretended an Apprehension so horrible and tragical, that he over-acted his Wonder and feigned Detestation, for he (t) rent his Garments, which, though it was the Custom of the Country, was yet forbidden to the High-Priest.

But whilst these Things were acting concerning our Lord Jesus, a sad Accident befel his Servant (v) *Peter*; for being engaged in strange and evil Company, and in the midst of Danger, though asham'd of deserting his Master, yet willing to see what would become of him, being in the High-Priest's Palace, he is three Times challeng'd

(s) *Witness*. See *Matt.* 26. 65. *Mark* 14. 63, 64.

(t) *Rent his Garments*. The rending of Clothes was an Expression of Indignation, holy Zeal, and Piety, among the *Jews*, expressed on several Occasions, especially of Grief in Humiliation, and of Anger in hearing any blasphemous Speech. But this was unlawful for the Priests in the common Acceptation, (see *Levit.* 10. 16. & 21. 10.) for the Prohibition mention'd in *Leviticus* extends only to the not tearing the sacerdotal Garments, that is, of those which are used only in the Priest's Office, (see *Exod.* 28. 32. & 39. 33.) and agreeably the *Jews* have a Rule, *He that shall tear any of the Priests Garments shall be beaten*.

It may not be unworthy Observation here, that by *Caiphas's* rending

his Garments might be prophetically signified the rending of the Priesthood from him and the *Jewish* Nation; for usually God so dispenses his Judgments, that when Men in a theatrical hypocritical Manner personate the Tragedies of others, they really act their own.

(v) *Peter*. He is thought by some to have Admission into the Council by the Means of another Disciple, supposed to be *John*, (called by *St. Mark*, *Ch.* 14. v. 50, 51. the young Man that left his Linnen Garment in the Hands of them that were about to apprehend him,) who having sold his Possessions in *Galilee* to *Caiphas*, came and dwelt near Mount *Sion*; by which Bargain he was made known to the High-Priest, and so brought *Peter* into the High-Priest's House.



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ST MATTHEW CH. XXVI. Peter re
membring^e words of Iesus goes out & weeps bitterly



ST MATTHEW 26. Verse 75.
*And Peter remembred the words of
JESUS, which said unto him before the
cock crow thou shalt deny me thrice.*

leng'd by the Servants to be a *Galilean*, and of Jesus's Family. Surpriz'd thus with a Question, which would not allow him Time to deliberate an Answer, he shamefully at first, and with some Assurance, denied his Lord. The second Question gave Birth to a licentious Confidence in him, which upon the (w) third grew to downright Impudence; for with horrid Imprecations and Perjury he denied that he knew his Master, who yet was known to him as his own Heart, was dearer than his Eyes, and for whom he professed a little before he would die; but did not so till many Years after. The Holy Jesus in the midst of his own Sufferings forgot not *Peter's* Danger; but looking back upon him when the (x) Cock crew, reminded him of his Prediction, and the Foulness of the Crime. This Lapse of *Peter's* was very afflicting, and his Sorrow very pungent, for he went out and wept bitterly; and being but newly fallen, and his habitual Love of his Master, though interrupted, not abated, he return'd with Speed to the Imbraces and primitive Affections of his Lord.

By this Time suppose Sentence given; and *Caiphas*, whose Influence over the *Sanhedrin* was as great as his Prejudice to Jesus, having first declared him to have spoken (y) Blasphemy, and the Fact to be notorious, demanded their Votes, which none durst (z) refuse; upon which they all condemned him as guilty of Death.

The next Morning the Council was to assemble; and whilst Jesus was detain'd in Expectation of it, the Sol-

N 2

(w) *Third.* See *Matt.* 26. 69, 70, &c.

(x) *Cock crew.* It is reported of *St. Peter*, that ever after when he heard the Cock crow he wept, remembering the old Instrument of his Repentance and Conversion, and his own Unworthiness, for which he never ceased to do Acts of Sorrow and Penance.

(y) *Blasphemy.* See *Matt.* 26. 66, &c.

(z) *Refuse.* Whosoever should have refused his Vote at that Time

must have contested the Judgment of the High-Priest, which none dared then to do; for *Caiphas* was advanced to the High-Priesthood by the Favour of the *Romans*, *Valerius Gratus*, President of *Judea*, having been his Patron; so that his Faction was potent, as his Malice was great, and his Heart set upon this Business of condemning the innocent Jesus; all which Inconveniencies none of them durst have hazarded, unless they had the Confidence greater than that of an Apostle at that Time.

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must have contested the Judgment of the High-Priest, which none dared then to do; for *Caiphas* was advanced to the High-Priesthood by the Favour of the Romans, *Valerius Gratus*, President of *Judea*, having been his Patron; so that his Faction was potent, as his Malice was great, and his Heart set upon this Business of condemning the innocent Jesus; all which Inconveniencies none of them durst have hazarded, unless they had the Confidence greater than that of an Apostle at that Time.

diers and Servants offered all the Acts of Affront and Indignity they could invent to his sacred Person, some spitting on him, some buffeting him, and others covering his Eyes, and, smiting him, call on him to prophesy who smote him. All which Injuries must have been greater than his Patience, if his Patience had been less than infinite.

When Judas heard that the Sanhedrin had passed the final decreetory Sentence of Death upon his Lord and Master, seeing the Matter went farther than he intended, he repented that he had been an Instrument of so damnable a Machination, and came and brought the Silver which they gave him for Hire, threw it in among them, and said, *I have sinned in betraying the innocent Blood.* But they, incurious of those Hell-Torments Judas felt within him, gave him poor Comfort, telling him it was nothing to them, being his own Act and Deed; and dismissing him, upon Consultation what to do with the Money, (for it was the (a) Price of Blood,) they agreed to purchase the Potter's Field to bury (b) Strangers in. Judas having rid his Hands of the Money as a detestable Thing, departed to his own Home, and was so affected with Horror and Despair, that in a Fit of Melancholy or (c) Suffocation he suddenly fell down upon his Face, burst, and died.

And

(a) *Price of Blood.* It was a Custom among the Jews, imitated after by the first Christians, that it should not be lawful for Executioners to offer any Thing, or for any Alms to be received from them, (and the same also of Money that came out of the Publican's, or Questor's Exchequer;) and so by Analogy any Money with which a Life was bought was not to be put into the Treasury, it was the Price of Blood, and the Field bought with it called *the Field of Blood.*

(b) *Strangers.* The Strangers here meant may be either Men of other Nations, with whom the Jews would have no Commerce, even when

they were dead, and therefore provided a separate Burying-Place for them; or they might be Jews, which coming from far to Jerusalem to sacrifice died there before their Return home; and so the Priests provided a Burying-Place for them: These perhaps might be those Jews that travelled from Rome thither.

(c) *Suffocation.* The Translations make St. Matthew and St. Luke contradict one another very grossly in relating the Death of Judas. They make one say, *That he hang'd himself,* Matt. 27. 25. and the other, *That he threw himself down head-long, burst asunder in the Midst, and that all his Bowels*

19.
ST MATTHEW CHAP. XXVII

They took Jesus into the common Hall.



ST MATTHEW 27. Verse 28.

*And they stripped him, and
put on him a scarlet Robe*



And here it is worth while to consider the great Folly and Infelicity of *Judas* in the sudden Disappointment of his covetous Expectation: It was at Midnight he receiv'd his Money in the House of *Annas*, and betimes the next Morning he repented his Bargain, when he went and threw the Money back; but his Sin stuck close, and it is very much to be fear'd to a sad Eternity. Such is the Purchase of Treason, and the Reward of Covetousness: It is momentaneous and unsatisfactory in the Possession and Injoyment, uncertain and sudden in its Stay and Departure, horrid in the Remembrance, and Ruin, certain miserable Ruin in the End. Nor is there so much as Room left for Pity in this remediless Case; for when *Judas* came In that sad Condition of Horror and Despair, and told his miserable Story to them that set him on work, they sent him away unpitied: He had served their Ends in betraying his Lord, and those that hire such Servants use to leave them in Perplexity and Disaster, and expose them to Shame and Sorrow. The End of this Tragedy was, That *Judas* died an ignoble Death, marked with the Circumstances of a horrid Judgment, and perish'd by the most infamous Hands in the World, his own.

N 3

Which

Bowels gush'd out, Acts 1. 18. This has obliged Interpreters to run to several Conjectures equally ridiculous and groundless. Some say that he hang'd himself on a Tree, but the Branch yielding, and he falling to the Ground could not strangle himself; and setting himself loose again, afterwards fell into a Dropsy, of which he burst and died. Others pretend, that having been seen by some when he was hanging, they took him down, and sav'd him; but that afterwards he went into a secret Place, whence he threw himself head-long, and then swell'd, and burst. *Maldonat* rejects these Fables to make Room for a very uncertain Conjecture of his own. He pretends that *Judas* threw himself from some Place higher than that on which he intended to hang himself, and that by the Force of the

Swing when he cast himself off the Rope breaking, he fell to the Ground, and burst; or that his Belly swell'd, as it commonly happens to such as die in that Manner, and that a little after his Bowels burst out. But if the Translators have been mistaken in this Circumstance of the Death of *Judas*, they have been no less so in rendering, *That he fell down, or threw himself head-long*; for the Words of the Original only signify that he fell on his Face, as several learned Men have observed. And what *St. Luke* adds, *That he burst asunder in the Mists, and that his Bowels gush'd out*, agrees very well with what Physicians observe, that those who die of the Squinancy sometimes burst. We ought therefore to translate, *And having fallen on his Face, he burst asunder*.

Which, if confronted with the excellent Spirit of St. Peter, may be of vast Advantage and Use to us; for though by denying his Master he did an Act as contradictory to his Honour and the Grace of God as could be easily imagin'd, yet suddenly recollecting his shameful Cowardice, and taking sanctuary in the Arms of his Lord, he return'd to his Duty, and became an Example to the World of the Excellency of divine Mercy, and the Efficacy of a holy Hope, and a hearty and timely Repentance.

All Things now being ready for the Purpose, the High-Priest with his Council intending to give Jesus over to the secular Power, carry him to the House of Pilate, that he might ratify their Sentence, and bring it to Execution by his Military Power, that so they might at once be rid of their Fears, and enjoy their Sin in Security. Coming thither, they would not enter into the Judgment-Hall, because of the (d) Feast, which Pilate knowing met them; and finding they had already passed Sentence upon him, he demanded the Grounds of their Accusation against him. But they unwilling any should inquire into the Particulars of their Proceedings, gave him a general Answer, *If he were not guilty, we had not brought him to thee*; intending not to make Pilate Judge of the Cause, but Executor of their Cruelty. Pilate being willing to decline the Business, bid them judge him according to their own Law. They replied, it was not lawful for them to put any Man to (e) Death. But Pilate seeing the Violence of their Malice, and their Design of making him their Property and Tool, was still more averse

(d) *Feast*. They would not go into the Governor's Hall, where there was a Guard of Roman Soldiers, lest being present among the Heathens they should be defiled; this therefore being a legal Pollution, would make it unlawful for them to eat the Passover, of which no unclean Person was to partake.

(e) *Death*. Meaning, during the seven Days of unleavened Bread; as appears in the Instance of Herod, who detained St. Peter in Prison, intend-

ing after Easter to bring him out to the People. Others think that all the Right of inflicting capital Punishments was taken from the Jewish Nation by the Romans; and Josephus writes, that when Ananias the High-Priest had by a Council of the Jews condemn'd St. James, the Brother of our Lord, and put him to Death without the Consent of the Roman President, he was depriv'd of the Priesthood.

averse from intermeddling in the Condemnation of an innocent Person, and demands fresh Instances and Arguments of their Accusations. The *Jews* perceiving the Governor's Coolness and Indifference towards them, and his studious declining their Interest, very artfully attempt him : For knowing him to be a Creature of the Court of *Rome*, and a Slave to its Greatness, the High-Priest, to the Scandal of his Character, becomes Informer and Prosecutor, accusing Jesus of Sedition, denying to pay Tribute to *Cesar*, and calling himself King. Here was an Impeachment of high Treason against the *Roman* Emperor, and of which, as they thought, the Governor could not but take strict Cognizance, though it was no Part of the Accusation of those Crimes they had condemned him for. *Pilate*, though satisfied of the Holy Jesus's Innocence, being caught by the subtil Craft of the *Jews*, could no longer evade the Trial of our Saviour, and therefore takes his Seat in the *Pretorium*, or Judgment-Hall, all the Discourse before happening at the Entrance ; for the *Jews*, who made no Conscience of killing the King of Heaven, yet made a Scruple of the external Customs and Ceremonies of their Law. The Court being sat, *Pilate* as Judge calls for Jesus, and asked him whether he was the King of the *Jews*. Jesus desired to know whether he asked this Question for his own private Satisfaction, or as a Crime laid to his Charge by the *Jews*. *Pilate* replied, " Can I know what the *Jews* " out of their Books and Prophecies expect and promise themselves ? The *Jews* have laid this to your " Charge, That you pretend to be their King. What " have you done to give Occasion to this Charge ? " In Answer to *Pilate*'s Question Jesus said, " I pretend " not to any earthly Kingdom : If I did, I should engage " my Followers in a Military Manner to assist me as their " King, and defend me from being delivered into the " *Jewish* Power ; but on the contrary it appears, that I " pretend not to any such earthly Kingdom." *Pilate* then asked him whether he was a King. Jesus answer'd, " It is as thou sayest : I am indeed a King ; I was born

in human Flesh to this End, namely to be a (f) King; and for this Cause came I into the World, that I should testify the Truth of God; therefore I testify this, and every Servant of God is convinced of it, and accordingly receives and obeys me." *Pilate* hearing *Jesus* disclaiming all secular Kingdoms, thought he had nothing to do to examine him about it; and therefore withdrawing from the Court to the Entry, where the *Jews* were impatiently expecting the Ratification of the *Sanhedrin's* Sentence, in order to Execution, he, contrary to their Hopes, tells them he could find (g) nothing worthy of Death in *Jesus*. Upon this Disappointment the *Jews* grew exceeding fierce and clamorous, charging *Jesus* afresh with teaching seditious Doctrine in all Parts of *Judea*, from *Galilee* even to this very Place. *Pilate* hearing them name *Galilee*, very pressingly desires to know whether *Jesus* were a *Galilean*; and being inform'd that he was, he readily takes hold of this Occasion to discharge himself from the *Jews* Importunity, and his own further Concern in this unjust Trial: Besides, considering that *Galilee* was under *Herod's* Government, and supposing *Herod* by his Knowledge in the *Jewish* Religion and Laws to be a fitter Judge for the Cognizance of this Case, he remitted the Hearing of it to *Herod*, who was personally then at *Jerusalem* upon the Occasion of the Feast. *Herod* was no less proud of the Honour done him by *Pilate*, than glad to have the Person of the Blessed *Jesus* in his Power; for having heard much of his Fame, he expected to see some Miracle done by him. Notwithstanding this Removal of the Cause from *Pontius Pilate* to *Herod*, the *Jews* are as furious in their Prosecution as before, and pursue the innocent *Jesus* to *Herod's* Palace, where they renew their Accusation, and demand Justice. But the Holy *Jesus*, knowing it to no Purpose to make any Defence before a prejudic'd Judge, and a partial Auditor, is altogether silent, neither justifying himself, nor

(f) King. See *John* 18. 37. *Luke* 1. 32.

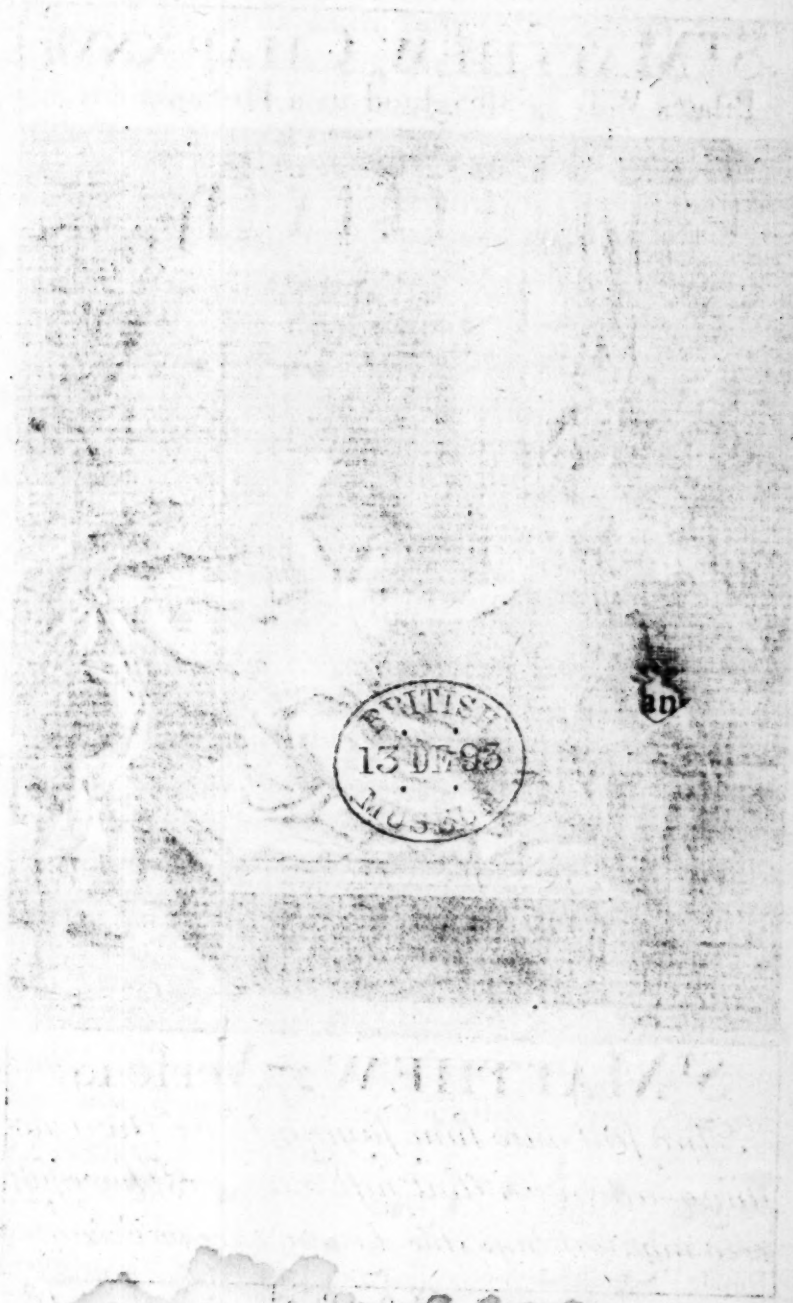
(g) Nothing. See *Luke* 23. 4. *John* 18. 38.

gratifying *Herod's* Curiosity, by shewing any extraordinary Performance before him as he expected. This gall'd the proud Tyrant's Heart, who thought his Power could command any Thing within the Verge of his Dominion; and therefore to be reveng'd, he delivers him to his Attendants, who use him with all the Ridicule and Ignominy they could invent, and which he bore with admirable Patience, shaming their brutal Deportment by his extraordinary Equanimity and Temper. *Herod*, having glutted his Revenge in exposing Jesus to the utmost Contempt, remands him back to *Pilate*, who assembling the *Sandhedrin* and People makes this Speech to them. "Ye have brought this Man before me as a seditious Person, and Perverter of the People; upon which Accusation I have strictly examined him before you, but have not found him guilty in any capital Manner of any Thing laid to his Charge by you. Nor is this my Opinion only; for I sent him, and referred this Business to *Herod*, who, being more acquainted with your Religion and Customs than I am, may be allowed a more competent Judge; and after he had Cognizance of him, he hath no Way expressed his Opinion that his Crimes are capital. His Punishment therefore shall be only that of Scourging with Whips, and so he shall be discharged." *Pilate* attesting the Innocence of Jesus by *Herod's* tacit, and his own positive Opinion, hoped to prevail upon the Rulers, by making it a Favour from them to Jesus, and an Indulgence from him to the Nation, to set him free. He was convinced of Christ's Innocence, and was willing to save his Life by inflicting some inferior Punishment on him: But they peremptorily demand Execution, crying out, *Crucify him, Crucify him.* But *Pilate*, still tender of shedding innocent Blood, expostulates a third Time with the cruel Jews, demanding what Evil he had done; for as to his own Part, he could not see in what he had deserved Death. But the Jews, growing more noisy, demand Execution. *Pilate* has still one Opportunity more of trying to release Jesus with the Consent of the People, though he had Power of himself

to do it: This being the Time of the yearly Passover, a solemn Feast of the *Jews*, it was customary with the Procurator to gratify the *Jews* by pardoning some Prisoner of that Nation, and that it might be the greater Obligation to them, to give them Liberty to choose whom they pleased by Votes of the People. *Pilate* therefore offer'd that, according to the Custom of the Nation, *Jesus* should be released for the Honour of the present Festival, and as a Donative to the People. But in vain were *Pilate's* Attempts to rescue him from their Malice, which was so prevalent, that they desired *Barabbas*, a Thief, a Murderer, and a Rebel, might be exchanged for him. Then *Pilate*, still casting about all Ways to acquit *Jesus* of Punishment, and himself of Guilt, offer'd to (h) scourge him, and let him go. This so incens'd them that they mix'd their Clamours with Threats; they boldly tell the Governor to his Face, If he did release this Man, he was no Friend to *Cæsar*; and instead of the innocent *Jesus* they demand the guilty *Barabbas* to be delivered to them, desiring to have him crucified that raised the Dead, and to have him released that destroy'd the Living. When *Pilate* saw the *Jews* so obstinately resolute to destroy *Jesus*, and that all the Declarations of his Innocence instead of allaying their Malice, did on the contrary make them ready to mutiny, he solemnly called for Water, and in the Presence of them all washed his Hands, to demonstrate his own Unwillingness, and transmit the Guilt upon them, saying, *I am innocent of the Blood of this just Person,*

(h) *Scourge.* *Pilate* being willing to deliver *Jesus* from capital Sentence appointed this Punishment of Scourging to be inflicted on him: For it is evident that *Pilate* did not think *Jesus* guilty of any capital Crime, and consequently not worthy to be crucified. So likewise, besides his own Conscience, his Wife's Dream did make him not only very unwilling to pronounce Sentence of Death upon him, but very industrious to find some Pretence of releasing him; and

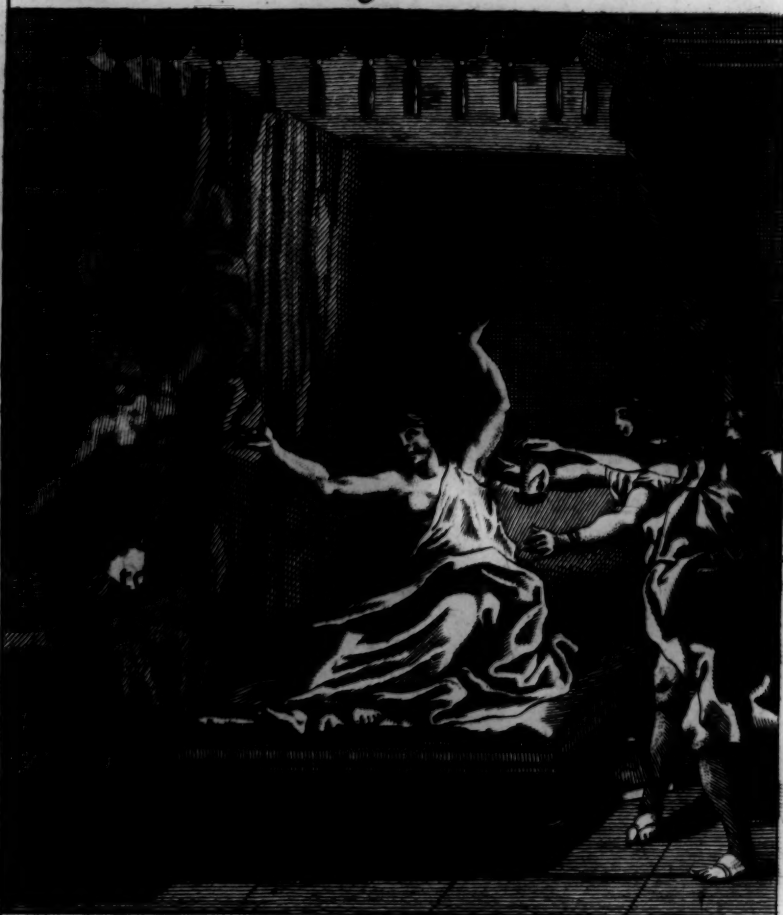
that finally, 'twas only the Importunity of the *Jews* to which he sacrificed him. From whence it is plain that he proposed this *Scourging* of *Jesus* to the *Jews* as a lighter Punishment, proportionable to his pretended Crimes, and then to release him. Which shews that this was not that Sort of Scourging used by the *Jews* to Criminals condemn'd for capital Crimes before they were to be crucified.



BRITISH
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17.
ST MATTHEW. CHAP. XXVII.

Pilates Wife is affrighted in a Dream.



ST MATTHEW 27. Verse 19.

*And sent unto him saying, have thou no
thing to do with that just man, for I have suff-
ered many things this day in a dream because
of him.*

S. bef. Walter. Pl. 3^d

187.

(2)
contra
about
decreed

son, take it upon your selves. Who took it upon them as greedily as they sucked the Blood, crying out, *His Blood be upon us and our Children.* The wretched Governor, who had hitherto been very solicitous to divert the *Jews* Malice from prosecuting the Holy Jesus to Death, at last yields to their importunate Cries, and was just about to deliver him to them; but as he was going to give Sentence, behold the Indulgence of Heaven in giving him another Warning, besides the Checks of his own Conscience, not to ingage in this bloody Affair; the tender Wife of his Bosom, incited by the Terrors of her Dreams, with the Earnestness and Passion of a Woman, sends to him to persuade him from meddling in the Death of that just Person. But the Governor, tired out with the importunate Clamours of the *Jews*, or rather threaten'd into a Compliance, his Wife's Solicitation comes too late; he is already engaged: *Cesar* and Jesus, God and the King, seem'd to have two different Interests in him. And it is very much to be fear'd, that though *Pilate* was satisfied that the Accusation was but Calumny and Malice, yet he was loth to venture upon his Answer at *Rome*, in case the High-Priest should have accused him there: And therefore, not only against the Divine Laws, but against the *Roman* too, he condemn'd an innocent Person upon Objections notoriously malicious, and adjudg'd him to a Death which was only due to publick Thieves and Homicides, (Crimes with which he was not charg'd) upon a Pretence of Blasphemy, of which he stood accus'd, but not convicted, and for which by the *Jewish* Law he should have been stoned, if found guilty. And this he put into (i) present Execution.

And now the last Scene of this sad Tragedy was at Hand, when the Holy Lamb was to be sacrificed to the implacable Malice of the Blood-thirsting *Jews*. First there-

3

(i) *Present Execution.* This was contrary to the *Tiberian* Law, which about twelve Years before this Time decreed in Favour of condemned

Persons, that after Sentence passed Execution should be deferr'd ten Days.

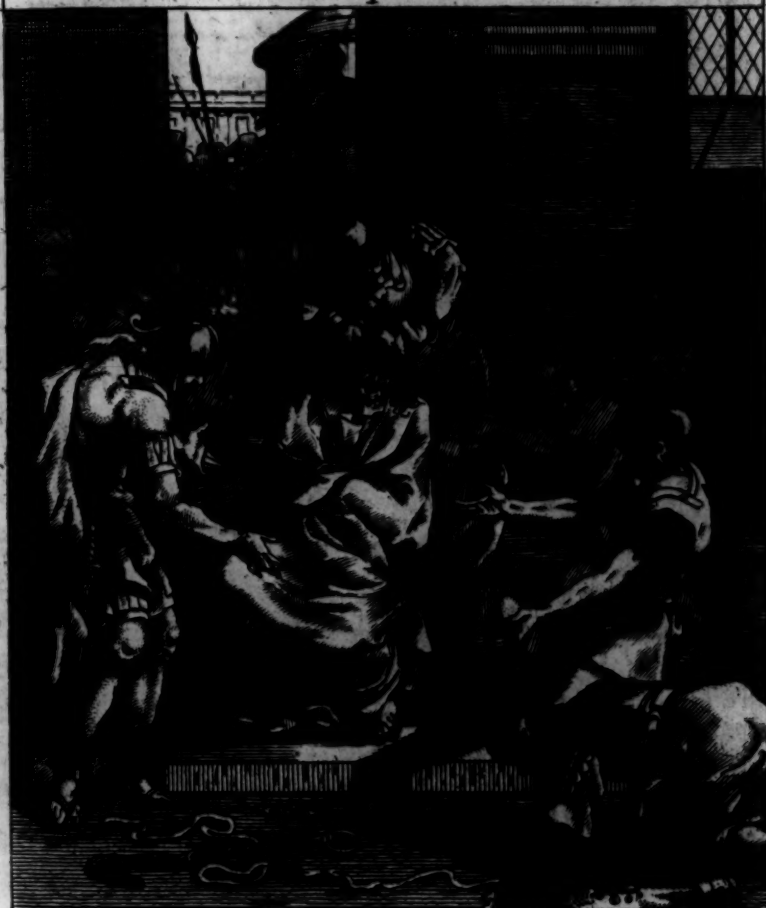
therefore *Pilate's* Soldiers array him in a Royal Robe, put a Reed in his Hand for a Scepter, put a Crown of Thorns, and put it on his Head; they bow the Knee, and mock him with a sham Profession of Allegiance; they smite him with his phantastick Sceptre, and instead of Tribute, pay him with Blows and Spittings on his sacred Head. And when they had emptied their whole Stock of poisonous Contempt, they divested him of the Robes of Mockery, and put on him his own. They lead him to a Pillar, to which they bind him fast; and that they might add a new Scorn to his Afflictions, and make his Sorrows vast and mountainous, like their own Gullt, they scourge him with Whips, a Punishment that Slaves only used to suffer. The Soldiers execute this Part of the Sentence with Violence and unrelenting Fury, tearing his tender Flesh till the Pavement was crimson'd with a Shower of his precious Blood. And in this mangled and torn Condition *Pilate* brought him forth, and shewed him a sad Spectacle to the People, who were so far from melting at the Sight of this deplorable Object, that they redouble their clamorous Cries: Nothing but Crucifixion will appease them. Nothing then prevailing; nor the Innocence of Jesus, nor his Immunity from *Herod's* Sentence, nor the industrious Care of *Pilate*, nor the Misery of the afflicted Lamb of God, being capable of moving the hard-hearted Multitude, (k) *Pilate*, setting *Barabbas* at Liberty, delivered Jesus to be crucified.

The

(k) *Pilate*. The Jews took the Blood, which *Pilate* seem'd to wash off, upon themselves and their Posterity. And the Blood of this Paschal Lamb struck upon them, and mark'd them not as *Cain* to escape, but to fall under the Sword of the destroying Angel: And they perished either by a more hasty Death, or shortly after in the general Extirpation and miserable Ruin of their Nation. And *Pilate*, who had a less Share in the Guilt, had yet a black Character of a secular Judgment; for not long af-

ter he was by *Vitellius*, the President of *Syria*, sent to *Rome* to answer to the Crimes objected against him by the Jews, to please whom he had done so much Violence to his Conscience; and by *Cesar's* Sentence he was banish'd to *Vienna*, and depriv'd of all his Honours, where he lived ingloriously, till through Impatience of his Calamity he killed himself with his own Hand. And thus the Blood of Jesus, shed for the Salvation of the World, became to them a Curse.

ST JOHN CHAP. XIX.
And the Soldiers platted a crown of thorns,



ST JOHN 19. Verse 2. 3.
*And put it on the head of JESUS, and said,
 Hail KING of the Jews: and they smote him
 with their hands.*



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The Soldiers having fram'd a (1) Cross, laid it upon Jesus's Shoulders, and drove him out to Crucifixion: But when he was come to the Gate of the City his tender Body weaken'd with the former ill Treatment, and being ready to faint under this additional Load of Affliction, they compell'd one *Simon* a *Cyrenian* to help him to carry his Cross; not out of any Favour to ease him of the Weight, but for Fear he should die by the Way with less Shame and Smart than they intended him. 'Jesus being led out of the Gates of *Jerusalem*, a great and mix'd Multitude followed him to *Golgotha*, the Charnel-house of the City, and the Place of Execution: And though the profane Crowd look'd upon him as nothing more than a spectacle fit to gratify their impious Gazings, yet some tender Matrons burst into pious Tears at the Sight of his Sufferings; which Sadness of theirs was increased by the woful Predictions Jesus made of their approaching Misery, saying, "Weep not for me, ye Daughters of *Jerusalem*, but for your selves, and for your Children; for the Time shall come that Men shall say, *Blessed are the Barren that never bare, and the Paps that never gave suck*; who have no Posterity to inherit the Calamities now ready to befall them. How dismal must their Condition be, who shall call to the Hills to cover them, and the Mountains to fall upon them, to dispatch them by a sudden Destruction, that they may escape the lingring Calamities of Famine and Fear, and the Horror of a thousand Deaths.

When

(1) *Cross*. It is generally supposed that Jesus bore the whole Cross, that is, the long Part, and transverse or cross Part; but to him that considers this, it will seem impossible. This, *Lipsius*, in his Treatise *De supplicio Crucis*, seems to set in a true Light, saying, That Jesus only carried the transverse Beam, the long Piece of Timber being before fix'd in the Ground. This is indeed more likely,

and more agreeable to the old Manner of crucifying Malefactors, and that Jesus only carried the cross Part, the Body of the Cross being upon the Place either already fix'd, or prepared for its Station. And therefore, says the same Author, Painters are very much mistaken in their Description of Jesus carrying the whole Cross.

When the Holy Jesus was come to *(m)* Golgotha, they offer'd him Vinegar mingled with *(n)* Gall to drink; but he refused it. Then the Soldiers, just ready to finish the sad Catastrophe of this bloody Tragedy, strip our Blessed Lord of his Clothes; and when they had nailed his prostrate Body to the Cross with four Nails, they fix'd the Cross in the Ground, which, by its Fall into the Place of its Station, must needs occasion infinite Torture by so violent a Concussion of the Body of our Lord, which rested upon nothing but four great Wounds. Here the Saviour of the World was design'd by his pitiless Enemies to suffer a long and *(o)* lingering Torment: For Crucifixion, tho' it was a sharp and exquisite Pain, was not expeditious in taking away Life.

And now behold the Prince and Sacrifice of the World laid *(p)* naked upon the Altar of the Cross, bleeding, tortured, and dying, to reconcile his Father to us. But the Officers

(m) Golgotha. It was a Place in Mount Calvary, where, according to the Tradition of the Ancients, viz. Tertullian, Origen, Athanasius, and others, Adam was buried, and where Abraham made an Altar for the intended Sacrifice of his Son.

(n) Gall. Interpreters, and others, vary very much about this Passage, taking it two different Ways, as St. Matthew, Ch. 27. v. 34. and St. Mark, Ch. 15. v. 23. seem to express it. Some will have it, that in St. Matthew's Sense, Vinegar mingled with Gall was a bitter poisonous Draught, to stupify the Person that drank it, that benumbing the Sense he might feel less Pain. Those that differ from this say, That by the Piety of some of the Disciples, and, it is probable, of some of those good Women which used to minister to Jesus, there was prepared wine mingled with Myrrh, which, according to Pliny, among the Levantines, is an excellent and pleasant Mixture, and such as the Piety and Indulgence of the Nations used to administer to condemned Persons, to fortify their

drooping Spirits against the Terrors of approaching Death. But be it which Way it will, the Holy Jesus, by a voluntary Taking our Nature upon him, did choose to suffer the Pains thereof without the Refreshment their Piety intended, either by stupifying his Sense, or fortifying his Spirits.

(o) Lingring Torment. St. Andrew was two whole Days upon the Cross; and some Martyrs have upon the Cross been rather starved and devoured by Birds, than killed with the Torment of the Tree.

(p) Naked. It is a very good Observation that Origen makes of the Deportment of the Jews: St. Matthew, Ch. 27. v. 31. mentioning the Jews stripping our Blessed Saviour of the Robes, does not take any Notice that they took off the Crown of Thorns, but they crucified him with that on his Head; which shews they retained their covetous Temper in leaving him nothing of any Value, their Avarice and Cruelty pursuing him to the last Moment of his Life.

Officers of this Execution, not contented with the Indignities they had hitherto offered to his sacred Person, add yet this one more to the rest of the Ignominy, crucifying a Thief on each Side of him, to detract the more from his Innocence. And whilst he was in his Agony upon the Cross he might see his Executioners extending their Cruelty to him in the most minute Degree, dividing his Mantle into four Parts, giving to each Soldier a Part; but as to his Coat, which was one intire Piece, and weaved without Seam, because it would be spoiled, if divided, they cast Lots for it.

Pilate, who had contrary to his Conscience, and thro' Fear of losing his Government, sacrificed *Jesus* to the *Jews*, had caused a (*q*) Title, containing the Cause of his Death, to be superscribed on a Table in *Hebrew*, *Greek*, and *Latin*, to be set over his Head on the Cross, **JESUS OF NAZARETH KING OF THE JEWS**: But the Pharisees would have it alter'd, and *That he said he was the King of the Jews*. But *Pilate*, whether out of Wilfulness or Spite to the *Jews*, who had contrary to his Inclination forc'd him to sacrifice our Blessed Lord, or in Honour to *Jesus*, whom he knew to be a just Person, or whether he was over-ruled by a divine Providence, refused to alter it.

Whilst the innocent *Jesus* was in the midst of all his Torments no Accent of Murmur, no Expression of Resentment to his Persecutors passed his Lips; but instead of that a holy and charitable (*r*) Prayer for his Enemies, *Father, forgive them, for they know not what they do*. But while he was thus full of Pain and Charity, praying and

(*q*) *Title*. This Title or Inscription was written after the *Jewish* Manner, from the Right-Hand to the Left, the *Latin* Letters being to be read as if they were *Hebrew*: The Reason of which is supposed to make it more legible to the *Jews*, who by conversing with the *Romans* began to understand a little *Latin*.

(*r*) *Prayer*. This Prayer is said to

have been so efficacious, that within Five and fifty Days after our Saviour's Crucifixion Eight thousand of his Enemies were converted. So potent is the Prayer of Charity, that it prevails above the Malice of Men, turning the Arts of Satan to serve the Designs of God; and when Malice occasions the Prayer, the Prayer becomes an Antidote to Malice.

and dying for them, those of the *Sanhedrin* that were present deriding him, upbraided him with the good Works he had done among them, saying, *He saved others, himself he cannot save*; others saying, *Let him come down from the Cross, if he be the King of the Jews, and we will believe on him*; and others, according as their Malice was dictated by Fancy or Occasion, added all the Weight and Scorn to his Pains they could: And among the rest, of the two Malefactors that were crucified with him, (s) one blasphemously reviled him, saying, *If thou be the Christ, save thy self and us*. But the other Thief, whom the present Pains and Circumstances of Jesus's Passion had soften'd into a happy, though late Belief, reproved his Fellow for not (t) fearing God, confessed their own Shame and Unworthiness, that they suffer'd the Punishment due to their Sin, but that Jesus suffer'd undeservedly; and to shew the Strength of his early Faith he prayed, *Lord, remember me when thou comest into thy Kingdom*; and not only his Faith, but an incomparable Modesty and Humility. He knew himself so sinful, he durst ask no more. But the holy Jesus, notwithstanding his human Nature labour'd under extreme Torment, with so much Tenderness entertains this Application of the pious Thief's Devotion, who acknowledg'd him for his King and Saviour, that he gives him a speedy Promise of Felicity, assuring him, that that very Day he should be with him in Paradise.

But

(s) One. If we compare *Matt. 27. v. 44.* (where 'tis said, *That the Thieves who were crucified with Jesus cast the same in his Teeth,*) with what we find in *Luke 23. 39.* (where 'tis said, *One of the Malefactors that was hanged rail'd on him, &c.*) we may be apt to fancy some Contradiction between the Evangelists. But this the Commentators reconcile by shewing that the Plural Number is used in those Places for the Singular, which is very common in the Style of the Hebrews; as, when it is said,

That the Ark rested on the Mountain of Ararat, Gen. 8. 4. that is, on one of the Mountains; *That God overthrew the Cities where Lot dwelt, Gen. 19. 29.* whereas Lot could dwell but in one at a Time; and several other Examples. But it would be much more reasonable to make these Difficulties disappear in a Translation design'd for the People, who are Strangers to Rules of Criticism.

(t) *Fearing God.* See *Luke 23. 40, 41, 42, 43.*

ST LUKE CHAP. XXIII.
The people with y^e Rulers derided Jesus.



ST LUKE 23. Verse 36.
And the soldiers also mocked him, coming to him, and offering him vinegar, saying, If thou be the King of the Jews etc.



By the Cross of Christ stood the Holy Virgin-Mother a sad Spectatrix of this dismal Tragedy, attended with her Sister *Mary* the Wife of *Cleophas*, *Mary Magdalen* and *John*: And now was literally verified upon her the Prophecy of old *Simeon*; for her Grief, though sad and silent, was yet as pungent as a Sword passing thro' her very Soul. The Holy Jesus in his Agony sees his sorrowful Kindred deploring his Sufferings, and considering his Mother as a Widow, and in a short Space of Time to be childless, willing to make a Provision for her, that she might not be expos'd to necessity and want, calls to his favourite Disciple *John*, making him her adopted Son, and her his Mother, saying, *Woman behold thy Son*, and *Man behold thy Mother*. And from that Time *John* took her to his own House, which he had near Mount *Sion*, after he had sold his Inheritance in *Galilee* to the High-Priest, where he always paid her the Respect due to a Parent.

During these sad Transactions the whole Frame of Nature seem'd to be dissolv'd; the great (v) Luminary of the World withdrew his Light, the Heavens put on dark and gloomy Mourning, and nothing but dismal Horrour cover'd the Face of the Earth at the Sight of such a Prodigy of Sin and Sadness. The Eclipse and Passion began at Twelve, and lasted till Three of the Clock; about which Time the Holy Jesus being tormented with the intolerable Load of his Father's Wrath due for the Sins of Mankind, and wearied with Pains and Heaviness, began to complain, as if God had deserted him in his Extremity, crying out, (w) *My God, my God, why hast thou forsaken me?*

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After

(v) *Luminary*. At the Time of our Saviour's Passion, the Sun was so darkened, that the Stars appeared; and the Eclipse was prodigious in the Manner, as well as in Degree, because the Moon was not then in Conjunction, but full: And it was noted by *Phlegon*, the freed Man of the Emperor *Hadrian*, by *Lucian* out

of the Acts of the *Gauls*, and *Dionysius*, while he was yet a Heathen, excellent Scholars all, great Historians and Philosophers; who also noted the Hour of the Day, and Day of the Week, agreeing with the Circumstances of the Cross.

(w) *My God*. It is thought by some, that he repeated the whole
Two

After this the Holy Jesus, just upon the Point of Expiring, considering that almost all the Prophecies concerning him had punctually been fulfilled; to compleat the (x) one remaining Prediction he calls for something to drink, saying, *I (y) thirst*; well knowing that, according to the Psalmist, they would give him (z) Vinegar; which accordingly they did, and one of the Soldiers filled a Sponge with Vinegar, and wrapped it about with Hyssop, and put it on a Reed, that he might drink. But Jesus only tasted it, refusing to drink. And now knowing that all the Prophecies concerning his humane Life were fulfilled, his Father's Wrath appeased, and his Torments satisfactory, he said, *It is finished*, and bowing his Head, as in a Gesture of Adoration and Prayer, he said, *Father, into thy Hands I commend my Spirit*, and so expired. Thus did the glorious Sun of Righteousness set in sad Clouds of Darkness here, in order to shine more illustriously hereafter.

Nor did Nature yet cease to shrink at the Perpetration of such unnatural Barbarities; for this sad Tragedy was concluded with a most unusual Scene of Horror. At the Expiration of the Holy Lamb, the (a) Veil of the Temple rent in the Midst from the Top to the Bottom; and so great an Earthquake happened, that the (b) Stones of the

Two and twentieth Psalm, which is a pathetick and admirable Narrative of the Passion, full of Prayer and Sadness, and Description of his Pains at first, and of Joy and Prophecy at last. But these Words, which it is certain and recorded, that he spake, were in a Language of it self, or else by reason of Distance not understood; for they thought he had called for *Elias* to take him down from the Cross.

(x) One remaining. See Psalm 69. 24.
(y) Thirst. See John 19. 28, 29, &c.
(z) Vinegar. The Vinegar and the Sponge were in Executions of condemned Persons set ready to stop the too violent Flux of Blood, in order to prolong the Death; but to the

Blessed Jesus they were exhibited in scorn; for being mingled with Gall the Mixture was more horrid and unpleasant.

(a) Veil. See Matt. 27. 51, &c. The Veil of the Temple was the Partition Wall of Stones, which separated the secret Mosaic Rites of the Sanctuary from the Court where the People assembled; and shrou'd the Holy of Holies from their View.

(b) Stones. The word *Petre*, which in our Translation is render'd *Rock*, must relate most properly to the Temple, and therefore be render'd *Stones*. For this Earthquake can not, as is conceiv'd by some, be supposed to be that Earthquake which happened in the Reign of *Tiberius Caesar*, which

the Temple gave way and broke, the Graves opened, and the Bodies of many pious Men, which had been dead, arose out of their Tombs, and (c) after his Resurrection they also went into the City of *Jerusalem*, and were there seen and known by many. This last Scene of Horror so struck the Apprehensions of the Spectators with Amazement, that from the Prodigies they conclude him (d) Innocent, and smiting their Breasts with Fear and Remorse at what was done, they returned Sorrowful. But none were so deeply affected as the Centurion, or Captain of the *Roman* Guard, that attended the Execution; for he, by immediate Conviction from what he saw, (e) affirms him to be the Son of God.

The Day of our Saviour's Crucifixion being the Preparation or Eve to the Paschal Festival, which fell on the *Jewish* Sabbath, and so a Feast and a Sabbath together, the *Jews*, that the dead Bodies might not hang on the Cross till the Day following, hastned to take them down; and therefore sent to *Pilate*, to order their Legs to be broken, that they might be taken away and buried. Which was accordingly done, and the Soldiers came and broke the Legs of the two Thieves; but seeing, and wondring that Jesus was already dead, they did not break his Legs; for the Scripture had foretold, that a (f) Bone of him should not be broken. But a Soldier with his Lance, revengefully intending to supply the Defect of that Custom, which he thought they neglect-

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ed,

which destroyed twelve Cities of *Asia*. But by the Text it appears to belong only to the Temple of *Jerusalem*, the Parts of which are mention'd, viz. the Veil, the Ground, and the Stones of the Building, and the Tombs, &c. And it's not improbable, that this Prodigy was shewed particularly on this Place, to foretel the Destruction of the Temple, and its Service for their crucifying Christ.

(c) After. See *Mat.* 27. 53.

(d) Innocent. See *Luk.* 23. 47.

(e) Affirms. See *Mat.* 27. 54.

Mark 15. 39. This Centurion was converted by the Sight of our Lord's Crucifixion, and became a Disciple. And renouncing his military Employment, died a Martyr.

(f) Bone. See *Ps.* 34. 20. The Occasion of this Custom must either proceed from a Design of finishing the Execution; or, lest after they were taken down from the Cross and left, they should come to life and escape by running away: The last of which this breaking of their Legs did effectually prevent.

ed, by not breaking the Legs of Jesus, pierced his holy Side, and immediately there gushed from the Wound (g) Water and Blood.

After this in the Evening, *Joseph* of (h) *Arimathea*, an honourable (i) Counsellor, who was one of Jesus's Disciples, but durst not own himself openly, for fear of the Jews, went confidently to *Pilate* and begged the Body of Jesus. *Pilate*, scarcely believing Jesus was so soon dead, calls the Centurion who was present at the Crucifixion, and asked him, whether he was yet dead? Who assuring he himself saw him expire, *Pilate* gave order for the Body to be delivered to *Joseph*; who with joy and haste prepares to embalm it according to the Jewish manner of Sepulture, sparing for no Cost in Perfumes and Unguents to adorn the Funeral: To which charge *Nicodemus*, another latent Disciple of Christ is no mean contributor; for he brought an Hundred pound Weight of Myrrh and Aloes for the same Purpose. Having (k) wound up the Body in the Materials of Imbalment, *Joseph* gives the Corps of his Lord the Honour of

(g) *Water and Blood.* St. *John* the Evangelist, who was an Eye-witness of this Passage, affirms it in a particular manner, *ch.* 19. v. 35. and in his first Epistle, *ch.* 5. v. 6. he makes use of it, as of great Moment, saying, *This is he that came with Water and Blood, not by Water only, but by Water and Blood.* The Water was the Emblem of all spotless Purity, and the Blood was the Evidence of his Fortitude and constant Patience, laying down his Life for the Truth of God: And these Two testify the Necessity of their being in every one that believes aright in Christ. But besides the many and great Importances of the *Water and Blood*, the Ancients have observ'd another also, that by a special Act of God's Providence there flowed at this Time from Christ's Side, the Two Sacraments of his Church, Baptism and the Supper of the Lord.

As to the natural Reason of the Flux of Water and Blood from our

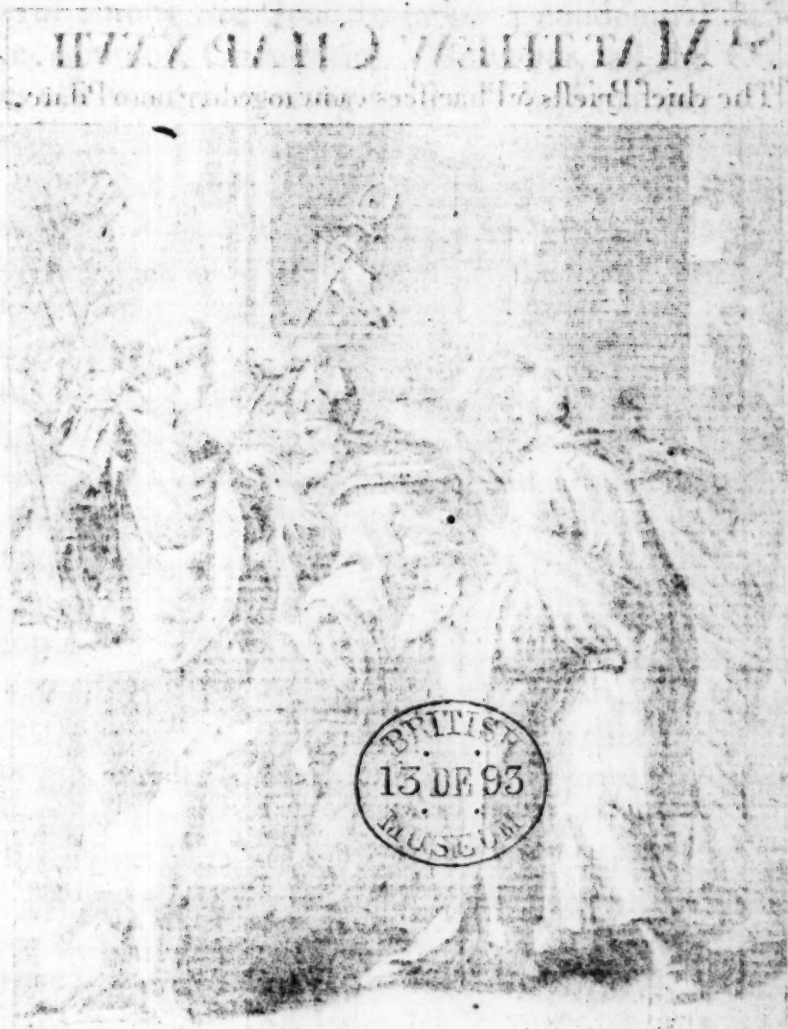
Lord's Wound, Anatomists affirm, that there is a *Capsula* near the Heart, called the *Pericardium*, which hath Water in it, of continual use to cool the Heart; and that the coming out of Water here with the Blood, was a Testimony of the Wounding his very Heart.

(h) *Arimathea.* Is the Place where *Samuel* was born and bred up, called by the Hebrews *Ramat-haim Sophim*, in Greek *Armat-haim*.

(i) *Counsellor.* He was either of the *Sanhedrin*, or one of the *Decuriones* or Commissioners for managing the Affairs of the Province: Or perhaps he was both. Because St. *Luke* 23. 51. says, *he consented not to the Counsel and Deed of them.*

(k) *Wound.* The Cloths which St. *John* 19. 40. mentions, in which our Saviour was wrapped, were Swaths proper for the Dead. In relation to which it is, that in *Acts* 5. 6. they are said to wind up *Ananias* when he was dead.

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ST MATTHEW CHAP. XXVII.

The chief Priests & Pharisees came together unto Pilate,



ST MATTHEW 27. Verse 63.

Saying, Sir, we remember that that deceiver laid, while he was yet alive, After three days I will rise again,

of Priority in a new Sepulchre, which in an adjacent Garden he had prepared for his own Interment; it being unlawful among the *Jews* to inter a condemn'd Person in the common Cœmiteries. However, all the Circumstances else were according to the *Jewish* manner.

The Body of the Holy *Jesus* being thus decently and devoutly interr'd by his Friends and Disciples, the Chief Priests and Pharisees about Sun-set, in a whining Manner address themselves to *Pilate*, saying, Sir, *We remember that that Deceiver whilst he lived said, After three Days I will rise again.* "Therefore to prevent the People's being further seduced, be pleased to appoint a Guard to attend the Sepulchre until the third Day be pass'd, lest his Disciples, who without Doubt remember his Words, come and clandestinely remove his Body in the Night, and then persuade the People that he is risen from the Dead, which if it should happen, (the People too firmly believing in him already) would prove a more dangerous Seducement, than any they have yet fallen into." *Pilate* resenting their former Importunity in pressing him to deliver the Innocent *Jesus* to their Rage, answers them very abruptly, "You have a Guard at your Service, be gone, and secure it as you please." Whereupon they fix'd a Seal upon the Grave-Stone, that they might discern, if it were opened, and rolled a great Stone to the Entrance of the Sepulchre, placing a Guard to watch and keep it.

Our Blessed Lord having told his Disciples that after three Days he would rise again, in pity to them, that his Absence might be the less Afflicting, shortned the Time as much as was possible, yet so as that he might verify his own Prediction. He rises early in the Morning the first Day of the Week. But the Night after the Sabbath, towards the next Morning, *Mary Magdalen*, and *Mary* the Mother of *James* and *Salome* came to the Sepulchre with sweet Spices that they might (1) again Imbalm the

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Holy

(1) *Again Imbalm.* The Rites of to last Forty Days, as we may see
Imbalming among the *Hebrews* used *Gen. 50. v. 3.*

Holy Body. And as they passed along they perceived there had been a great Concussion of the Earth, and coming near the Sepulchre they began to consider how they should get the great Stone removed from the Entrance of it; but that Difficulty soon vanish'd, for as they approach'd still nearer, they saw the Stone rolled away, and an Angel whom they supposed to be the Cause of it, sitting on it; of so divine an Aspect, and splendid Appearance, that they were frighted. But the Angel, who knew their Errand, bids them not be afraid, for the Lord was risen and gone before them into *Galilee*, where he appointed his Disciples to meet him. And to confirm the Truth of this, he shews them the empty Grave where Jesus was laid, and the (m) Napkins and Sear-cloths folded up and laid by. These happy Women, who had the Honour of being the most early Witnesses of these blessed Occurrences, transported with Fear and Joy hasten to acquaint the Disciples with what they had seen and heard. But it fared quite otherwise with the Guard that the *Jews* had set to watch the Body of the Blessed Jesus; for when the Guardian-Angels of the Sepulchre descended, they so affrighted the Watch that *Pilate* and the Priests had appointed, that they were ready to die with Fear and Astonishment.

The Women coming to the Apostles, and acquainting them that the Body of Jesus was not in the Sepulchre; and that they had seen an Angel, who told them he was risen, were so far from being credited by the Apostles, that they look'd upon all they said as idle Tales and fits of Deliriousness. But at last curiosity mov'd *Peter* and *John* to see whether Things were as they had represented or not; and coming to the Sepulchre they looked into it, and not finding the Body there, they returned to their own Home.

By this Time *Mary Magdalen* was come back, who being still in concern for the Body of Jesus, stood weeping without at the Sepulchre; where stooping to look into it, she saw two Angels in white, sitting one at the Head,

(m) Napkins. See *John* 20. 5, &c. *Matt.* 28. 5, 6, &c.

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ST MATTHEW CHAP. XXVIII.
JESUS meeteth the women coming from y^e Sepulchre.



ST MATTHEW 28 Verse 10.
*Then said Jesus unto them, Be not afraid, go
tell my brethren that they go into Galilee,
and there shall they see me.*

Head, the other at the Foot of the Grave. The Angels ask'd the Cause of her Grief? She told them, for the Loss of the Lord's Body. And at that instant Jesus appeared and stood behind her, and asking her the same Question, she, supposing him to be the Gardiner, says, *Sir, If you have removed him, tell me where you have laid him, and I will take him away.* Then Jesus, to put her out of Doubt calls her by her Name. She knew the charming Accent of his Voice, and with an extasy of Joy and Wonder, was ready to crush his Feet with her eager Embraces; but he commanded her not to (n) touch him, for it was not a Time for him to converse as he was formerly wont to do, but was going to prepare a Place in Heaven, where they should all enjoy him hereafter. Mary tells these Things to the eleven Apostles, but they give no credit to what she said; taking it to be the Effect of Phansy.

But whilst these Things happened, the Guard, who were by the Priests and Pharisees appointed to watch the Sepulchre, having recovered a little from their Fright, return to the City, and give an Account to the Chief Priests of all that was done. Who finding the Holy Jesus's Words so literally prov'd true, and which, they in Mockery but a few Days before made use of to the Governour, in haſt and fear aſſemble the Sanhedrim, and by a new Crime reſolving to make their Iniquity laſs and unqueſtionable, by Decree of Council appoint a (o) large Sum of Money to be given to the Soldiers, ſufficient to bribe them all to ſay, *That his Diſciples came by Night and ſtole him away whiſt we ſlept.* And if the Governour ſhould happen to hear of it, they would ſcreen them from his Diſpleaſure. Accordingly theſe mercenary wretches take the Money, and do as they were bid; and the Jews believed this Story to be true.

Our Bleſſed Lord appeared next to *Simon Peter*, and though he and *St. John* ran both together to the Sepulchre, and *St. John* out-ran *St. Peter*, and though *St. Peter* had denied and forſworn his Lord, and *St. John* never

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did

(n) Touch him. *John* 20. 17.(o) Large Sum. See *Matth.* 26. 12.

did, but followed him to his Passion and Death; yet *Peter* had the Favour of seeing him first; divine Mercy indulging to Penitents Eminencies and Privileges sometimes beyond the temporal Graces of the Just and Innocent, because they are supposed to need Defensatives against the remaining inherent Evils even of repented Sins, and their Aptness to relapse.

Towards the Declining of the Day of his Resurrection two of his Disciples going towards *Emmaus* sad and discouraging of the late Occurrences, Jesus puts himself into their Company, and seeing them sad, he asked them, what mournful Communication it was that had passed between them? Their Hearts were so full of Grief, that they were not over curious in examining this new Companion; and God had so disposed it, that they could not as yet discern it to be Jesus: And therefore one of them, whose Name was (p) *Cleophas*, in answer to Jesus's Question, says, Thou art a Stranger indeed, who art ignorant of the late Transactions at *Jerusalem*, so notoriously known and talk'd of by all Men. Jesus pretending Ignorance, to hear what they would say, asks them, what Things? They tell him, concerning Jesus of *Nazareth*, a Prophet mighty in Deed and in Word and approved by God and Man: Who was delivered by the Priests and Rulers to the *Roman* Governour to be crucified. We were in great Hope that he had been the *Messias* so long expected by us. And this being the third Day since his Crucifixion, some Women that were followers of him together with us, and that were this Morning at the Monument, came and told us wonderful Things; how that they found not his Body there, but met with Angels, that told them he was risen from the Dead, and several of his Disciples went to the Place and found it true as they had said, but saw not Jesus. Then the Lord (q) discoursed to them of the Necessity of the Death and Resurrection

(p) *Cleophas*. This *Cleophas* was the Brother of *Joseph* the Husband of the Virgin *Mary*, and so the reputed Uncle of Christ; whose Son *Simeon*, saith *Eusebius*, l. 3. c. 30. by the joint Consent of the Apostles then living was made Bishop of *Jerusalem*, after *St. James*, as being nearest of Kin to our Saviour.

(q) Discoursed. See *Luk.* 24. 26, &c.

ST LUKE CHAP. XXIV. JESUS
interprets the scripture to the Disciples at Emmaus.



ST LUKE 24. Verse 13.

And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs

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surrection of the Messias, and taught them not to take any Estimate of the Councils and Decrees of God from the Designs and Proportions of Man: For God by Ways contrary to humane Judgment, brings to pass the Purposes of his eternal Providence. The Glories of Christ were not made pompous by humane Circumstances; his Kingdom was spiritual; he was to enter into felicities through the Gates of Death; he refused to do Miracles before *Herod*, yet did them before the People; he confuted his Accusers by Silence, and did not descend from the Cross, when they offer'd to believe in him if he would, but left them to be convinced by greater Arguments of his Power, the miraculous Circumstances of his Death, and the Glories of his Resurrection. Then beginning from *Moses* and the Prophets, he explained all Passages of the Scriptures relating to himself: But drawing near the Village where they intended to spend that Night, Jesus seem'd as if he had further to go, and was taking leave of them; but they unwilling to lose his good Conversation (r) obliged him all they could to go with them, urging the approaching Night and the Incommodiousness of late Travelling. The Holy Jesus yields to their Importunity,

(r) *Obliged*. Frequent Experience can evidently demonstrate what Injury the undue Translation of one Word can produce. The Word which our Translators use for *Parabaisanto* is, *they constrain'd* or *compell'd*, indeed is literal, but harsh; for though the Greek word implies Force, yet it is very improbable, especially if we consider the Context, that these two Disciples offer'd any Force or Violence to Jesus to make him go with them; for this constraint consisted only in saying, (no Doubt with great Earnestness) *Abide with us*, *Luk. 24. 29*. *St. Augustin* in a Word of the like Kind mistakenly justifies his vigorous Proceedings against the *Donatists* from the Parable of the Feast, *Luk. 14. 23*, which most Translators render, *compel them to come*; though 'twas never the Cu-

stom to force any violently to come to a Feast, but by the most civil and obliging Invitations. Besides, in a parabolical Way of Speaking, things signifying have a proper, but Things signified a figurative Meaning. Therefore since these words *Constraining* and *Compelling* do in themselves literally signify something of Violence and Severity, it were better to soften them in a Translation, and to render them thus, *Obliged them to come in*. *They obliged him to abide with them*, than to leave a Pretence to those who transgress the Rules of Moderation, as *St. Augustin* always did when he thought he had any Warrant from Scripture for so doing. This is the Opinion of the most learned Commentators, as any one may see that will consult *Lac. Brug. Maldenat. Grotius*, and others.

nity, and goes with them to (s) *Emmaus*; where a Repast being immediately provided, and Jesus keeping up still his Magisterial Authority, after the manner of Master of the Family, blessed the Meat, and carved and distributed it to them. This occasion'd their first Suspicion that it was Christ, and presently they discern'd that it was he; but immediately he disappeared. This strange and unexpected Manifestation of Christ struck the two Disciples with Fear and Amazement; who, as soon as their Surprise would give them leave, began to interrogate one another about their Stupidity in not sooner discerning their Lord and Master, with whom before they had so intimately conversed; and taxing each other with Insensibility of his divine Presence, *Was there not* (said they) *an unusual Warmth of Affection and Passion all the while that he talked with us by the Way, and expounded the Scriptures to us?*

Being thus convinced of his Resurrection by ocular Demonstration, they impatiently return to *Jerusalem* to communicate this good News to the Apostles, and those that associated with them; but when they had told them these joyful Occurrences, all they said seem'd but a (t) fabulous Narrative; and though they were particular in the Description of every the most minute Passage, they gain'd no Credit with them. (v) However whilst they discours'd about the Apparition of Jesus at *Emmaus*, he himself, by a second Appearance, confirms the Report of the two Disciples, and standing in the midst of them, he salutes them with the Benediction of Peace. The whole Company, especially the unbelieving Apostles, whether touch'd with the Guilt of their Infidelity, or affected with the common Apprehension of seeing a Spirit, were

(s) *Emmaus*. It is supposed by *Beide* and others, that *Cleophas* or his Companion had a House at *Emmaus*; which, by their importunate pressing Jesus to go with them, seems probable; for they could not propose to entertain him so commodiously or

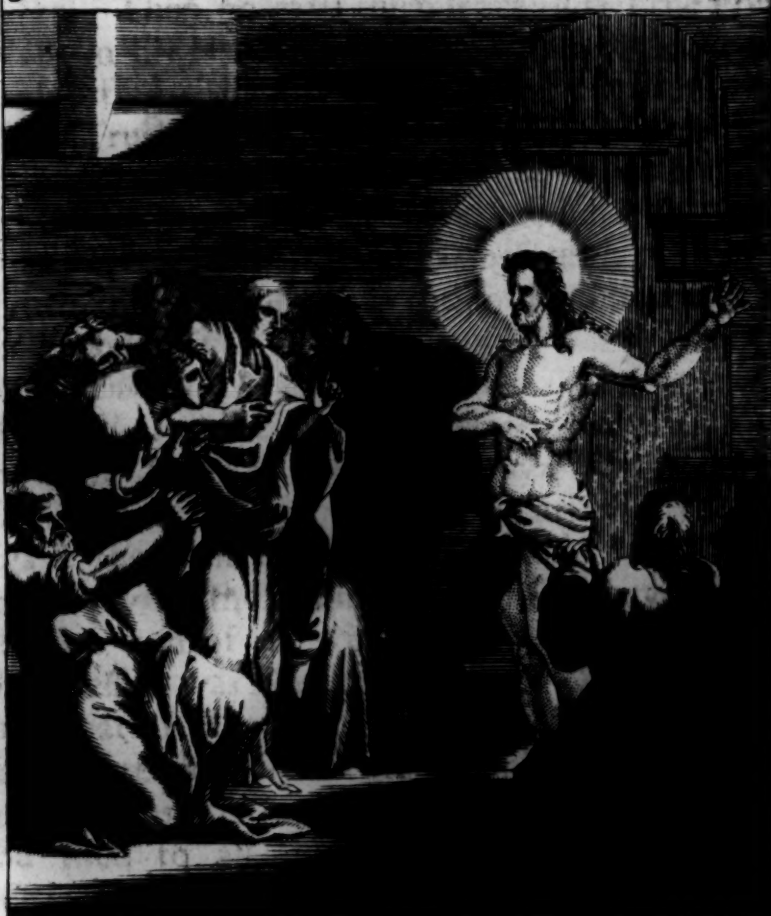
hospitably in an Inn, as in their own Dwelling-house.

(t) *Fabulous Narrative*. See Mark 16. 11, 13.

(v) See Luke 24. 36, 37, &c. John 20. 19. Mark 16. 14.

ST JOHN CHAP. XX.

JESUS stood in the midst, & said Peace be unto you.



ST JOHN 20. Verse 20.

*And when he had so said he shewed
unto them his hands and his side. Then
were the disciples glad when they saw y^e Lord.*

ST JOHN CHURCH



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were very much frightened. But the tender-hearted Saviour of the World soon disperses their Fear. *Why* (says he) *do you doubt or suspect me to be a Spirit? Behold my wounded Hands and Feet: It is very I, Body and Soul together.* Then he gave them leave to feel the Prints of the Nails in his Hands and Feet. But the greater and more transporting their Joy was, the less confident they were of the Truth of it; and therefore to confirm them in the certain Belief of what he said, he called for some Meat, and they bringing him some broil'd Fish, and a Piece of an Honey-comb, he did eat before them. Then putting them upon recollecting the former Hints and Instructions he had given them, saying, *What you now see I did foretel, when I was among you, before my Crucifixion, and is agreeable to all the several Images and Predictions of me in all the Books of God, which were of Necessity to be fulfilled.* Then, by the special Operation of the Spirit, he gave them the Power of understanding the Scriptures, especially in those Things, which related to the Messias: The Sum of all which he declared to be this; That the Messias was thus to be put to Death, and rise again, and that his Apostles, the Witnesses thereof, should after his Resurrection preach Repentance, and upon that Remission of Sins to *Jerusalem* and through all *Judea* first, and then to all the Nations of the World. To which end he promised speedily to send them the Holy Spirit (promised by God the Father) to descend from Heaven upon every one of them, and so to install them to succeed in his Office, till which time he commanded them all to stay, and not to stir out of *Jerusalem*.

At this Appearance of our Blessed Lord, all the Apostles, but *Thomas*, were present: Who, as soon as they saw him, recounted what they had seen and heard concerning Jesus's Resurrection; which *Thomas* is so far from believing, that he resolves against, declaring, that unless he might by ocular Demonstration be convinced by putting his Finger into the Holes in his Hands and Side, he would not believe a Word of what they said. About a Week after the Disciples were again met at the Service of God,

and

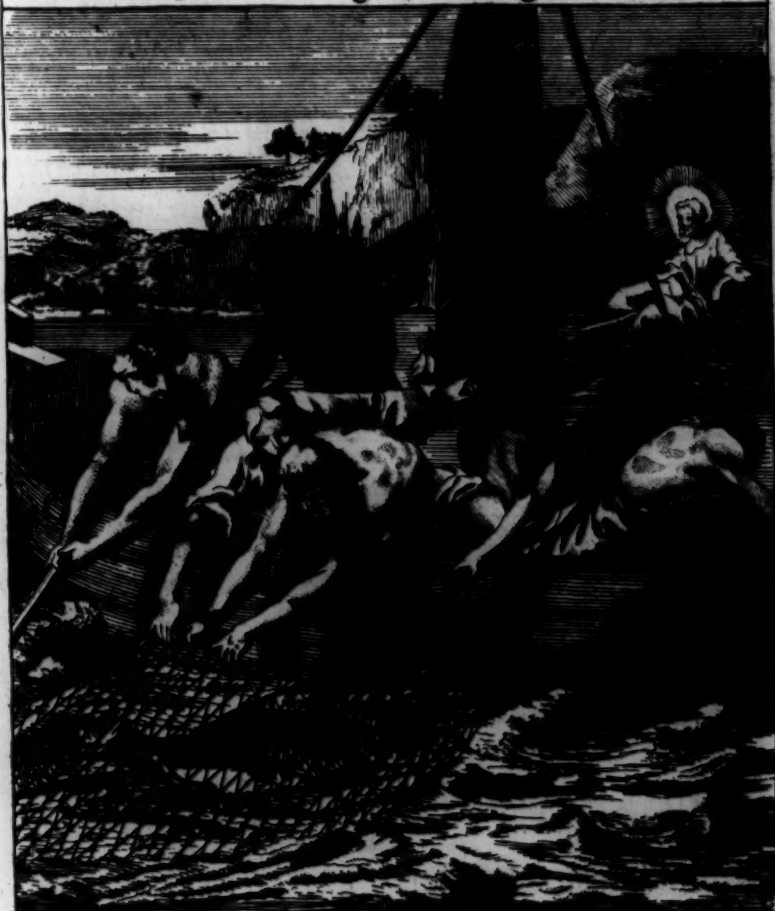
and *Thomas* was with them; and the Doors being shut, to prevent any Disturbance from the *Jews*, who were very jealous of them, *Jesus* came and stood in the midst of them, ushering himself in among them with the Blessing of Peace. And being apprized of *Thomas's* Infidelity, he addresses himself immediately to him, bidding him satisfy his Incredulity by the Philosophy of his Senses. *Thomas* being convinced that it was *Jesus*, and by feeling finding him to be Flesh and Blood, acknowledges him to be his Lord and Master, the omnipotent God of Heaven. The former Diffidence and late Belief of *Thomas* our compassionate Lord corrects with a gentle Reprehension: "*Thomas*, says he, thou owest thy Conviction to thy Senses, not to thy Faith, which would have been much more excellent, and more eminently rewardable, if without such demonstrative Evidence thou hadst believ'd: What Reward is there due to their Faith, who have not had such evident Proof as thou hast, and yet have believed?"

After this, the Disciples going into *Galilee*, as they had been commanded, at the Sea of *Tiberias* he again surprizes them on this manner. *Simon Peter*, with six other of the Apostles, went a fishing in the Lake or Sea of *Tiberias*, where they labour'd all Night, and caught nothing. Towards the Morning *Jesus* appeared to them, and bad them cast the Net on the right Side of the Ship; which they did, and inclosed an Hundred fifty three great Fishes. The favourite Disciple *John* seeing the prodigious Draught of Fishes, concludes it a Miracle; and speaking to *Peter* says, Assuredly it is the Lord hath done this. When *Peter* heard it was *Jesus*, being in haste, he only put on his upper Garment (for he was half (w) naked, having

(w) *Naked*. Translators ought to observe the Custom and Notions of the Antients, and reduce the ways of speaking, that allude to them, to Expressions which are plain and decent in the Language they translate into.

This Passage therefore of St. *John* can not bear a literal Version; for what is called *naked* signifies only but to have a Part of the Body uncover'd, or only to be without a Gown or upper Garment, according

ST JOHN CHAP. XXI.
The disciples take a great draught of fishes.



ST JOHN 21. Verse 6.

*They cast therefore, and now they
were not able to draw it for the mul-
titude of fishes.*



having only his inner Garment upon him) and went into the Lake to go to him. The rest of the Apostles did not so; but being not far from Land, where Jesus was, went to him by Boat, dragging the Net full of Fishes along with them; and, which added to this miraculous Draught of Fishes, the Nets did not break.

When they were come to Land, they were surprised with another Miracle greater than the former; for there they see a Fire of Coals, with Fish on it, and Bread, all ready created and produced out of nothing by Jesus. Then he commandeth them to come and dine with him, which none of them dispute, (x) knowing him to be their Lord. And he taking Fish and Bread did eat before them, to signify to them the Reality of his Resurrection. And this was the (y) third Time of Christ's appearing to his Disciples, after he rose from the dead.

After Dinner, Jesus taking care for those Sheep that he knew would be scatter'd over the Face of the Earth, he says to *Peter*; "Is thy Love so great to me as thou didst seem to affirm, when thou saidst, (z) though all Men should forsake me, thou wouldst not? Is thy Love surpassing the Love of all other my Disciples? Or is thy Love agreeable to this thy Expression of it, in casting thy self into the Sea to come to me? *Peter* answer'd, Lord, thou that knowest all Things, knowest that I love thee. Then said Jesus, exprels thy Love in thy Care of that Flock committed to thee." Jesus, to

to the Custom of the *Eastern* People, and of the *Romans*, who, when they went abroad, or made any publick Appearance, wore a long upper Garment called in *Latin* *Toga*. And as for *St. Peter*, though it was customary for Fishermen in their Boats to go naked to the Wasse, *St. John* the Evangelist could not more expressly say, that he was not altogether naked, than by observing, that he took his *Fisher's Coat*, or *upper Garment*; for so the Word *Fisher's Coat* ought to

be render'd. This Passage then (for he was naked) should be translated thus; he was almost naked, or without his upper Garment.

(x) Knowing. See *John* 21. 12.

(y) Third Time. Reckoning all the Times, this was the sixth, and the fourth that he appeared to his Disciples; but yet it is but the third that he appeared to all or most of them together.

(z) See *Matt.* 26. 23.

to exemplify to him how he was to use the Power of the (a) Keys promised to him, calls to him three times (in proportion to his threefold Denial of him) to confess Christ and his Love to him. This was a considerable and weighty Employment, upon which Jesus was willing to spend all his Indearments and Stock of Affections, that Peter owed him, even upon the Care of his little Flock: And after the intrusting this Charge to him, he gives him a short Hint of the sharp but honourable Martyrdom he should suffer in the following Metaphor: "In the former Part of thy Life thou hast been free to do what even now thou didst, and to live at thine own Pleasure; but Age shall bring Pressures and Afflictions on thee, and thou shalt be bound as Captives, when they yield to a superior Force, and carried to the Cross, the Place of Execution." This (b) Speech of Christ was a figurative Expression, that Crucifixion was the kind of Death, by which he should confess Christ. And to this he added these Words, *Follow me*; that is, thou shalt follow me in Sufferings, as thou didst before in Discipline.

Peter hearing his Lord foretel the State of the remaining Part of his own Life, could not forbear busying himself about the temporal Accidents of other Men; for happening to cast his Eye on John the beloved Disciple, he asks Jesus, what his Fate would be? Jesus checking his Curiosity answers his Question with some Sharpness of Reprehension, but no Satisfaction: "If I will, that he tarry (c) till I come, what is that to thee? I told you of some that should escape the Fury of the evil

3

"Times

(a) Keys. See Matt. 16.

(b) Speech. See John 21. 19.

(c) Till I come. By this coming of Jesus was meant that famous Execution upon the Jews by the Romans. This very Execution St. John did survive; St. Peter, of whom our Blessed Lord prophesies in John 21. v. 18. being put to Death in Nero's Time; but St. John continued not only to

Titus's Time, but to Trajan's Reign, above an hundred Years after Christ's Birth, and so thirty Years after this coming of Christ was past. And by what Irenæus adds, *The Elders which saw not John only, but the other Apostles also*, it is probable, that some others of the Apostles, also lived to that Time of Trajan.

"Times approaching, and continue to the Time that I shall come in Judgment against *Jerusalem*, and destroy it by the *Romans*: And what harm is it to thee; and how art thou concern'd to know, if *John* be one of these? Thou art likely to follow me to the Cross, and the chearful doing of that becomes thee better than this Curiosity." Upon this, the rest of the Disciples fancied *John* should not die. But they were mistaken; for the Intimation was expounded and verified by St. *John's* surviving the Destruction of *Jerusalem*; for after the Attempts of Persecutors, and the miraculous Escape of prepared Torments, he died a natural Death in a good old Age.

And now was the last and most publick Manifestation of Jesus at hand; for he having (d) before appointed a solemn Meeting or Rendezvous of all the Brethren, that could be collected from the Disperſion, at Mount (e) *Olivet*, punctually meets them according to the Appointment. And now all Things that had been spoken in the Scriptures concerning his Life, Death and Resurrection, having been exactly completed, being about to take his solemn and last Leave of them in Person here, and to give them their Commission, by which they were after his Ascension to act, he tells them he is invested with the full Power of Heaven and Earth, to dispose all Things concerning his Church as he pleas'd. He bids them therefore to go into all Parts, and teach all Nations, preaching the Gospel to every Creature, and (f) baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. "He that believeth, says he, and is baptized, shall be saved; but he that believeth not shall

(d) Before. See *Matt.* 26. 16.
(e) *Olivet*. Here it is most probable that our Saviour was seen of more than Five hundred Brethren, as St. Paul affirms, *1 Cor.* 15. 6. which is further confirm'd by St. *Matt.* 28. 17. who saith, that among them that

were present some doubted; which must be meant of others besides the Apostles, for they had all been before convinced of the Resurrection of the Lord.

(f) Baptizing. See *Matt.* 28. 19. *Mark* 16. 16.

“ be damned : Intimating, that he which receiveth the
 “ Gospel preach’d by you, and thereupon becomes a
 “ Profelyte or Disciple of Christ, and desires and receives
 “ Baptism, the Seal of the new (g) Covenant, shall for
 “ all his former Sins, sincerely repented of and forsaken,
 “ receive plenary Pardon, and upon Perseverance of new
 “ Life, eternal Bliss ; but he, that stands out obstinately
 “ and impenitently, shall be damned. And, whomsoever
 “ ye shall baptize, take care to (h) teach them strict
 “ Obedience to all the Commands which I have deliver’d
 “ to you. And though I shall now shortly part with
 “ you ; yet by sending the Spirit upon you, to lead you
 “ into all Truths, and by my perpetual Presence and As-
 “ sistance, and that Authority that I receiv’d from my
 “ Father, and now (i) commit unto you, I will con-
 “ tinue with you and your Successors unto the End of the
 “ World.

Our Blessed Lord having given his Disciples a full Assu-
 rance of his Power and Godhead, tells them, in Confir-
 mation of the Efficacy of the Commission, that these
 Signs should further evince it to them that believ’d. “ In
 “ my Name, says he, they shall be inabled to do Miracles,
 “ cast out Devils, speak strange Languages, handle ve-
 “ nymous

(g) *Covenant.* When our Blessed Lord had confirm’d the Faith of the Church, and appointed an Eccle-
 siastick Ministry, he instituted the Holy Sacrament of Baptism ; which he ordain’d as a solemn Initiation and
 mysterious Profession of the Faith upon which the Church is built ; making it a solemn Publication of
 our Profession, the Rite of Stipulation or Covenanting with our Lord, and Solemnity of the Evangelical
 Paction, in which we undertake to be Disciples of the Holy Jesus, that is, to believe his Doctrine, to fear his
 Threatnings, to rely upon his Promises, and to obey his Commandments all the Days of our Life. Nor
 does he only perform what he had

promised ; but for our future Estab-
 lishment and Comfort promises more. He takes off all the Guilt of
 our preceding Life, purging our Souls,
 and making them clean as in the Day
 of Innocence ; *Acts* 2. 38. and 22. 16.
 promising withal, that if we will re-
 main in the State in which he puts us
 by Baptism, he will continually assist
 us with his Spirit, *Matt.* 28. 20. pre-
 vent and attend us with his Grace,
 and keep our Souls in safe and joyful
 Custody till the great Day of the
 Lord, when he will raise our Bodies,
 and reunire them to our Souls, and
 beatify both in his Kingdom.

(h) *Teach.* See *Matt.* 28. 20.

(i) *Commis.* See *John* 20. 21.

“nemous Creatures, be secure against poisonous Draughts,
 “(for to those Dangers he knew they should be expos’d)
 “and by Impolition of Hands heal the sick.” But for
 their better Direction in receiving this Power of the Spi-
 rit to inable them to do all these Things, he gave them
 Order after this manner: “(k) Go not suddenly from
 “*Jerusalem*, but there expect a while the Completion of
 “that Promise which I gave you from the Father in
 “these Words, when I told you, that as *John* baptized
 “his Disciples with Water, so you should have to that
 “an Addition of the Holy Ghost, coming down upon
 “you within a while; till which Time you are to stay
 “at *Jerusalem*, and not to take upon you the Business
 “of preaching in other Places.” This Promise of Power
 the Holy Jesus again confirms to them in his Answer to
 their Question, when they ask’d him; “Whether or no
 “he meant presently to repair and settle the Kingdom on
 “his Followers, which had been (l) prophesied of, and
 “to do what was expected from the Messias? (m) It is
 “not for you, says he, to know the Secrets which God
 “will keep to himself; and such is the Time and Mo-
 “ment of Christ’s entring on his Kingdom. Only this I
 “shall tell you, that the Holy Ghost shall shortly descend
 “on you, and give you a formal Commission for the Exe-
 “cution of your Office: Then shall you testify the
 “Truth of what I have done and said; shall proclaim
 “and divulge it first in *Jerusalem*, then in all *Judea* and
 “*Samaria*; and after the *Jews* shall have rejected the
 “Gospel, ye shall depart and preach it to the Heathen
 “World, to the uttermost Parts of the Earth.” After
 this, he led them to (n) *Bethany*, where in a formal and
 most solemn Manner he takes his leave of them, and
 lifting up his Hands, he bless’d them. Thus the Holy
 Jesus, who at his Appearance to the Apostles after his

P

Re-

(k) Go. See *Acts* 1. 4, &c.

(l) Prophesied. See *Dan.* 7. 13.

(m) It is not, &c. See *Acts* 1. 7, 8, &c.

(n) *Bethany*. See *Luke* 24. 50.

Resurrection saluted them with the Benediction of Peace, at his Departure from them leaveth them Peace for a Legacy. And whilst he was dispensing this Blessing among them, the (o) Angels came and receiv'd him, and in their Sight, carried him up into Heaven, where he sits at the right Hand of God blessed for ever.

(o) *Angels.* The Text says, *Acts* 1. 9. *He was taken up, and a Cloud receiv'd him out of their Sight.* But it is to be consider'd, that the Appearance of Angels is ordinarily described by a Cloud, and so here the Clouds receiving him signifies the Angels re-

ceiving him. Thus when *Exod.* 25. 22. it is said of the Covering of the Ark, *There will I meet thee, and commune with thee from betwixt the two Cherubims, &c.* it is in *Levit.* 16. 2. *I will appear in the Cloud upon that Propitiatory, or Covering of the Ark.*

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THE
 PROEM
 TO THE
 HISTORY
 OF THE
Acts of the Holy^(a) Apostles.



THIS History is not enlarg'd to the Travels and Acts of all the Apostles, but confined chiefly to the most remarkable Passages of two, *viz.* of *St. Peter* and *St. Paul*; and therefore doth not pretend to give a full Relation of the Plantation of Christianity in all Parts, whither the rest of the Apostles

P 2

(a) *Apostles.* The Word *Apostle* in general signifies Messenger or sent; in which Sense the *Jews* are said to have Apostles, whom they deputed to act as their Proxies or Deputies; whence the *Jewish* Proverb, *Every Man's Apostle is as himself*; that is, is his Vicar or Proxy, and what he doth is as valid as if the Person had done it himself. And in this Sense the Twelve after Christ's Departure had others, whom they sent on other

Parts of their Charge, whom they called their Apostles. But here in an Evangelical Sense the Word *Apostle* signifies that Office whereunto the Twelve were set apart by Christ immediately, as also that of *St. Paul* and *Barnabas*, sent by the especial Appointment of the Holy Ghost, *Acts* 13. 2. It belonged also to some others after, that received the like Commission from the Twelve, or *St. Paul*.

files must be presumed to have gone out, as to their respective Provinces; but only affords us an Essay of what was done in *Judea* and *Samaria* among the *Jews* remaining there, and in other Cities of *Syria*, *Asia*, &c. among the *Jews* in their Dispersions. It likewise gives us a Taste only of the revealing the Gospel to the Gentiles; first, to some single Families, as that of *Cornelius*; and, after the *Jews* had given Evidence of their obstinate Resolutions of opposing them, especially for their preaching to the Gentiles, then to whole Cities and Countries, professedly departing to the Gentiles, as those among whom they were assured of better Success than they had found among the *Jews*.

As to the Story of *St. Peter's* Actions or Travels, the Relations here given are very few; and they proceed no further than to his Deliverance from *Herod's* imprisoning him, and the Death of that Persecutor, which happen'd in the Year of Christ XLIV. After which he is known to have liv'd four and twenty Years, and certainly was not an unprofitable Steward of that Talent with which God in all that Time had intrusted him.

The Passages of *St. Paul's* Travels are also but summarily and shortly set down, except in that Part, wherein *St. Luke*, the Writer of this Story, was present with him: And accordingly as from the Conversion of Saint *Paul*, which was *Anno Chr. 34*, there is very little said of him, till his coming to *Iconium*, which was twelve Years after, so the Story proceeds no further than his first coming to *Rome Anno Chr. 58*. After which he liv'd ten Years, and having preach'd the Gospel in *Spain* and other Parts of the West, at last came to *Rome* again, and suffer'd Martyrdom there.

St. Luke undoubtedly wrote his History of the Apostolick Acts at *Rome*, at the End of *St. Paul's* two Years Imprisonment there, with which he concludes his Story. He is more particular in his Account of *St. Paul*, than of any other of the Apostles he mentions; for, besides *St. Paul's* extraordinary and signal Activity in the Cause of Christ, which mark'd him out for doing and suffering much,

much, St. *Luke* was his constant Attendant, an Eye-Witness of the whole Carriage of his Life, and privy to his most intimate Transactions, and therefore capable of giving a more full and satisfactory Relation of them; since no Evidence or Testimony in Matters of Fact can be more rational and convincing than his, who reports nothing but what he had seen and heard. Among other Things, he gives a particular Account of those great Miracles which the Apostles did for the Confirmation of their Doctrine. In fine, both in his Gospel and in his Apostolick Acts, his Way and Manner of writing is exact and accurate, his Style polite and elegant, sublime and noble, yet perspicuous and easy; flowing with an easy and natural Grace and Sweetness, admirably accommodated to an Historical Design, and all along express'd in a Vein of purer and more refined Language, than is to be found in the other Writers of the Holy Story. But this indeed was in a great measure owing to his Education at *Antioch*, (at that time most famous for Oratory and Eloquence) whence he could not fail of carrying a great Share of the native Genius of the Place. To give the Sum of his Character in short, as an Historian, he was faithful in his Relations, and elegant in his Writings; as a Minister of God, careful and diligent for the good of Souls intrusted to him; as a Christian, devout and pious; and who crown'd all the rest with laying down his Life for the Testimony of that Gospel, which he had both preached and published to the World.

THE HISTORY OF THE

Acts of the Holy Apostles.

BOOK VII.

 T

 H E Blessed Saviour of the World having
 fulfilled all Things prophesied of his
 Mission here on Earth ; and having in a
 most solemn Manner taken Leave of his
 Disciples, visibly retires before their
 Eyes to Eternal Rest in his Father's Bo-
 som. With Hearts full of Grief and

Admiration they deplore the Loss of the Presence of their dear-lov'd Lord; and with longing Eyes pay their last Attendance till he disappear'd. But whilst they thus fondly look'd towards the Place where their Lord was gone, his tender Care immediately supplied his Absence, dispatching two of his Celestial Retinue with a Message of Consolation. Behold two Angels adorn'd with the Glories of Heaven appear'd to them, with this comfortable Assurance, " Forbear, O *Galileans*, your further Ad-
" miration

" miration: Your Gracious Lord, whom even now you
 " beheld ascending to Heaven, shall one Day come to
 " judge the World in as glorious a Manner as he now
 " departed from you. He hath not absolutely left you,
 " but is gone to take Possession of that Kingdom which
 " he will exercise to the End of the World.

Highly satisfied with this Comfort and Confirmation of
 their Hopes the glad Disciples return from Mount *Olivet*
 to *Jerusalem*; where the eleven Apostles with the Women
 that used to attend Christ repair to the (a) Temple,
 spending their Time in a constant Performance of Devo-
 tions. And at a certain Time, when there was a large
 Company, to the Number of an Hundred and twenty,
 met together to the publick Service of God, *Peter* ad-
 dressed himself to the Apostles in the following Speech;
 " Ye know, Brethren, what the Royal (b) Prophet *Da-*
 " *vid* foretold concerning *Judas*, that betrayed our
 " Lord, which being from the Spirit of God, it was of
 " Necessity to be completed, and has accordingly been
 " punctually accomplished in *Judas*, who was of our
 " Society, a Fellow-Disciple, and an Apostle in Designa-
 " tion as truly as any of us. But for a Sum of Money
 " he betrayed his Master to his Enemies; after which be-
 " ing troubled for what he had done, he return'd the
 " Money to the Priest, (who durst not put it into the
 " Treasury, but bought a Field to bury Strangers in;))
 " and the Sense of this odious Fact casting him into a
 " deep Melancholy, he fell forward on his Face upon the
 " Ground in a Fit of Suffocation, and his Belly bursting
 " his Entrails came out. This Fact, and the Fate of *Ju-*
 " *das*, was notoriously known to all that dwelt at *Jeru-*
 " *salem*, and thereupon the Field that was bought with
 " that Money was vulgarly known by the Name of the
 " Field of Blood. To him therefore belongs that which

P 4

(a) Temple. The Apostles met to
 perform their Devotions in an upper
 Room of the Temple, *Acts* 1. 13.
 For the Temple had many Chambers
 or Upper-Rooms in its Circuit, which

served not only for the Use of the
 Priests, and for the keeping of holy
 Things, but some of them stood open
 for religious Meetings.

(b) Psalm 41. 9.

“ is by the Holy (c) *Psalmist* said, not by Way of Execution, but of Prediction, That as he should come to a desperate miserable End, so that Office which Christ design’d him with the rest of the Twelve shall be bestowed on another. It is then our Duty, according to this Prophecy, to make choice of some one of these Persons that are present, and who have continued with us ever since our Lord undertook the Charge and Care of us, till his Assumption to Heaven, that he may succeed *Judas* in the Apostolate”. The whole Assembly were pleas’d with this Motion, and unanimously propos’d two Candidates, leaving it to the Lots to decide which of them it should be. The Persons nominated were *Joseph* called *Barsabas*, and surnamed *Justus*, and *Matthias*. Then the Apostles solemnly invoke the Direction of God on this Occasion in this Prayer: “ O Lord, that knowest the Secrets of all Hearts, be pleas’d to direct the Lot to him, whom of these two thou hast chosen, that he may take Possession of this Ministry and Apostleship, (from which (d) *Judas* by Transgression fell,) and so betake himself to the Discharge of it”. The Lots being drawn *Matthias* was chosen, and was accordingly receiv’d to make up the Number of the twelve Apostles.

The Vacancy in the Holy College being filled up with this new Apostle, they were all met together on the Day of *Pentecost* at the Service of God in their accustomed Place: Where, whilst they were devoutly employed, suddenly

(c) *Psalm* 69. 25. & 109. 8.

(d) *Judas*. Some Divines make fine Reflections on the Modesty and Chastity of the Apostles, that would not say that *Judas* was damned; but that he went to his Place, without daring to decide the Matter. Others again think that this Expression denotes that *Judas* must have a particular Place of Damnation, because of the Heinousness of his Crime. But if we consider the Original, we shall find that the Words do not re-

gard *Judas*, but *Matthias*: For the Words in *Acts* 1. 25. From which *Judas* by Transgression fell, are properly parenthetical, and have no Relation to the following Words, That he may go to his own Place, these belonging entirely to *Matthias*, or the Person that should be chosen, which plainly denote and express his going to take Possession of his Place or Office, which *Judas* by his Treachery had forfeited; and not of *Judas*’s going to his Place of Punishment.

denly they heard a great Noise come down from Heaven like that of a boisterous stormy Wind, which filled the Room where they were assembled: So great was the Efficacy of the Spirit of God now descending! Then there appeared something like flaming Fire, lighting on every one of them, and which dividing asunder became the Resemblance of cloven Tongues. Upon this they were all inspired with the Holy Ghost, speaking strange Languages which they never before had learn'd.

At the Feast of *Pentecost* there were at *Jerusalem* many *Jews* and *Proselytes* which came from several Nations of all Quarters of the World to worship the true God at *Jerusalem*. When these therefore heard the Report of this Miracle, (for to the Natives of *Jerusalem* and *Judea* Miracles were no strange Things,) they were very much astonished, because, they being of several Nations, every one of them heard the Apostles speaking the Language of his Nation. Their Curiosity invites them to an Inquiry after the Reason of this Transaction, saying, "How have these Men, who are Natives of *Galilee*, and have lived all their Life-time there, acquired this Knowledge? For in our own respective Languages we hear them preaching the Doctrine of Christ, and the wonderful Things God hath wrought by him. This certainly must imply something of great Moment." But others were of a different Opinion, in a scoffing Manner ridiculing the Miracle, said, "This is only the Effect of drinking new Wine; 'tis that infuses this Faculty in them." Hereupon the Apostles rising from their Seats, *Peter*, as eldest, in the Name of the rest makes this Defence: "Ye Men of *Judea*, and all that at this Time see and hear what the Lord hath done, be assured these Things are not the Effect of Wine: Ye know in your Consciences it cannot be so, since it is but (e) Nine of the Clock. But this is a Completion of a famous (f) Prophecy of *Joel*, who saith, *In the last Days I* will

(e) *Nine of the Clock.* This was the Time of Morning-Prayers, to which the *Jews* generally came fasting.

(f) *Prophecy.* See *Joel* 2. 28.

“ will pour out my Spirit upon all Flesh; your Sons and
 “ your Daughters shall prophesy, your young Men shall see
 “ Visions, and your old Men shall dream Dreams. All
 “ Ranks and Qualities of Men shall receive the Effusion
 “ of the Spirit of God, and inable them, that were never
 “ brought up in the Schools of the Prophets, to go and
 “ preach the Gospel of Christ in every City. And after
 “ that there shall be fearful and stupendous Sights and
 “ Prodigies, and many great Slaughters in Judea, as
 “ Forerunners and Prognosticks of the great Destruction,
 “ which shall befall this People for their crucifying Christ,
 “ and from which the only Way to rescue your selves is
 “ to repent and acknowledge him, which is the Design
 “ of this miraculous Descent of the Holy Ghost. Observe
 “ and attend, ye Men of *Israel*, for you are chiefly con-
 “ cern’d in this great Affair: This Jesus of *Nazareth*
 “ being demonstrated to be sent from God by the mighty
 “ Works which he did among you, all which you know
 “ to be true, being Eye-Witnesses of them; him, I say,
 “ being (g) permitted by God to fall into your Hands,
 “ you apprehended and barbarously crucified; him, whom
 “ God by his determinate Council had given to retrieve
 “ your lost Condition, ye with profane Hands have slain.
 “ This same Jesus, whom ye thus treated, hath God
 “ raised again, delivering him from the Power of Death;
 “ and

(g) Permitted. The Text, *Act. 2. 23.*
runs thus, Him being delivered by the
determinate Council, and Foreknow-
ledge of God, ye have taken, and by
wicked Hands have crucified and slain.
 Now how much soever a Man may
 be convinced of the Goodness, Wis-
 dom, and Justice, of God, he can-
 not read what the Translations make
 St. Peter say to the Jews, without
 conceiving some odd Notions of the
 Apostle, who reproaches that Na-
 tion with the highest Impiety for
 executing that which was the express
 Order of the Will of God, of his ir-
 revocable Purpose and absolute De-
 cree. But if we consult the Original,
 we shall find that this inconsis-
 tency is not to be attributed to the

Apostle, but to Prejudice or Negli-
 gence of the Translators, who make
 the Apostle speak the quite contrary
 to what he designs. We must ob-
 serve that he does not make use of
 the Verb which expresses the Action
 of Judas, or the Crime of the Jews,
 in betraying our Saviour, and deli-
 vering him to *Pomius Pilate*, but of
 the Participle [*delivered,*] which de-
 notes the Gift and Present which
 God had made of his Son to the
 Jews, to reclaim them from Error
 and Sin. So that the Words should
 be thus render’d, *That having taken*
him which had been given them by
the determinate Council and Foreknow-
ledge of God, they had crucified and slain
him with wicked Hands.

“ and, besides many other Things, the Prophecies concerning him necessarily required that he should not lie under Death: For of him (*b*) *David* saith, I waited, and looked with Assurance on God, for he is my Defender, and will not let me miscarry. And for this my Tongue shall praise him, and my Flesh shall rest confident in him. Nay, though I die, yet shalt thou not leave me long dead, but shalt preserve me from Corruption. Thou hast cheered me, and abundantly refreshed me with thy Favour. Give me Leave, Brethren, to speak freely concerning *David*, that prophesied thus: He died like other Men, had a solemn Interment, and we have his Monument to this Day to shew, from whence he never rose. And therefore he spake not of himself, but by Way of Prediction of the Messias, knowing that he should infallibly spring from his Loins, that was to be Prince and Ruler of his Church. And these Words of his were prophetick, and literally verified in the Resurrection of Jesus, whose Soul did not continue so long in a State of Separation, as that his Body should be corrupted. And accordingly hath God raised him up within three Days, and all we Apostles are Eye-Witnesses of it. He being therefore assumed to his legal State and Office in Heaven, and God having performed to him this Promise of giving him Power to send the Holy Ghost, he hath now punctually fulfilled his Promise to us in sending it on us in this prodigious Manner as you see and hear; one great Effect of which you your selves can testify, for you hear us speaking Languages which a short Time before we understood not. This great important Truth therefore I now proclaim to you, That God the Father hath raised up that Christ, whom ye Jews have crucified, and by assuming him to his Right Hand, hath instated him in the true kingly Office of the Messias.

This Speech of *Peter's* was so moving to the Audience, that

(*b*) *David*. See *Psal.* 16. 8, &c.

that it struck them with great Compunction: And as Men that were willing to do any Thing to rescue themselves from the Guilt of so horrible a Sin, as crucifying the Messiah, they cried out most passionately to *Peter* and the rest of the Apostles, intreating their Direction and Advice what to do in this Case. To which earnest Request *Peter* joins a most affectionate Readiness to retrieve them; telling them there was but one Way left, and that was, with true Contrition and Acknowledgment of their Sin, to quit themselves of this Infidelity, and by a thorough and sincere Change to enter upon the Christian Profession, with a firm Resolution of never falling from it, and so to receive Baptism from the Apostles, by which Christ had empower'd them to convey Remission of Sins to all true Penitents, further promising them that they should receive the (i) Gift of the Holy Ghost: "For to you, "saith he, O Men of *Israel!* the Benefit of that Promise belongs, if you will lay hold on it; and primarily "to you *Jews* was this Promise of the Holy Ghost made, that by our Preaching to you, ye might be converted, and convinced of the Evil you have done, "and upon Repentance be received into Mercy. And "as the Advantage hereof first belongs to you, to whom "we have made our first Address; so in the next Place, "upon

(i) Gift. The Gift of the Holy Ghost is either internal or external. The internal Gift signifies a miraculous Confirmation of Believers in the Faith, denoting some Effects of the Holy Spirit upon them, in some inward Gifts, conveyed by Preaching, Baptizing, Confirming, and other Parts of the Ministry of the Apostles, their further instructing them in the Gospel, which is therefore in another Place called the *Ministration of the Spirit*, or Means of communicating it to others. The outward Gifts are those *Charismata*, Gifts of Healing, Gifts of Tongues, of Prophecy, &c. Now to know what Sort of Gift is here meant, the surest Way will be not so to define of one

as to exclude the other, but to comprehend both under this Phrase: Not that both and every Branch of each should be effused on each Believer, but that they all should be scatter'd among them; the inward by Baptism or Confirmation sign'd on all; and the outward bestow'd on some of them, to testify to all the Truth and Excellency of the Gospel, and to fit and prepare some Persons for sacred Employments: Not all the outward Gifts upon each Believer, but some on one, some on another; the Gift of Tongues to one, of Healing to a second, of Prophecy to a third; and they that had most of the highest Degrees of these, are called *Full of the Spirit*.

“ upon your rejecting it, it must be extended to the rest
“ of the World.” Many other Discourses to the same
Effect he there made, conjuring and hastening them with
all Speed to get out of this dangerous State of Infidelity,
in which the Multitude of the *Jews* were engaged. Upon
this Sermon of *St. Peter's* all that were really affected
with what he said renounced their former Course of
Life, and proved the Sincerity of their Change by re-
ceiving Baptism. And that Day about three Thousand
Souls were converted to the Faith of Christ, who conti-
nued assiduous in hearing the Apostles teach, and in bring-
ing their Goods liberally for the Use of them that wanted,
constantly attending at Prayer, and eating the Lord's Sup-
per. Nor were the Converts only affected with Fear
and Reverence, but a general Astonishment surprized all
that saw these strange and early Operations of the Holy
Ghost, which were still confirm'd by the many Miracles
the Apostles perform'd.

The Faith of Christ thus gaining Ground, those that
receive it assemble together for the Service of God, ob-
serving constant Times of publick Prayers, and receiving
the Sacrament of the Lord's Supper; they distributed to
the Necessities of the poorer Sort as freely as God had
given them Ability, spending the Time in Acts of Devo-
tion and Charity, exercising Works of Mercy to all: By
whose pious Examples God moved the Hearts of others
to join this Number of the Faithful, gave the Apostles
a fruitful Harvest of their Ministry by daily bringing in
new Converts, who upon their Exhortations rescue them-
selves from the wicked and dangerous Converse of the
perverse *Jews*, and heartily imbraced the Doctrine of
Christ.

After this Miraculous Conversion by *St. Peter's* Sermon,
he and *St. John* went together to the Temple at three
in the Afternoon, which was one of the Times of Day
generally set a-part for Prayer. And as they enter'd in
at the Gate of the Temple toward the East in *Solomon's*
Porch, which was called the Beautiful Gate, there lay an
impotent Man, that had been so from his Birth, who used

to

to beg the Alms of those that daily came to pray there. The Cripple seeing *Peter* and *John* going into the Temple begs their Charity: The Apostles stop at the Importunity of the Man; and looking earnestly on him, *Peter* bids the Cripple look on them. The poor Man expecting the usual elemosynary Dole of them, with Eyes craving Pity looked on them. Then *Peter* said to him, "The Alms thou requirest I have not to give, but that which exceeds the Worth of Silver and Gold, and will eminently supply thy Wants I freely bestow on thee: In the Name of *Jesus of Nazareth* rise up and walk." And taking him by the Hand he helped him up, and immediately he was cured of his Lameness, being able to stand and walk. Upon this miraculous Cure the poor Man, now no longer a Cripple, enters with the Apostles into the Temple to demonstrate the Miracle, and to praise God for the Instruments of his Cure. Having many Years sat an Object of Charity there, he must of Course be well known of all pious People who used to go that Way, who seeing him walking and praising God were amazed at the Greatness of the Cure. The Rumour of this soon spread about, and as the poor Man thus healed kept close to *Peter* and *John*, being unwilling to part with those from whom he had received so great Benefit, the People in great Numbers crowded about the Apostles. To whom *Peter* thus addressed himself; "Men of *Israel*, why do you look upon this Cure as a Thing strange? (The Miracles of *Jesus* were far greater than this.) Or why do ye attribute any Thing to us in this Matter, as if there were any Excellency in us to which this Cure were to be imputed? The God of our Fathers hath given this Power of working Miracles to *Jesus*, whom you delivered to *Pilate* to be crucified, releasing a known Murderer and Thief, and putting to Death him, who came to bring Life to the World; whom God hath pleased to raise from the Dead, and make us Witnesses thereof. And now 'tis by Belief in him that this Man hath recovered from his Lameness. The Man you know, having for many Years

“ Years seen him a begging Cripple. And this Faith
 “ working by his Power on whom we believe, hath
 “ wrought this remarkable Cure, at which you all so
 “ much wonder. Now this, I suppose, Brethren, that
 “ you of the Multitude, which did thus reject Christ,
 “ did not know him to be the Messias, and the same I
 “ suppose of your Rulers. But by these Means the many
 “ Prophecies of Scripture, that the Messias should be put
 “ to Death, have been fulfilled. Do you therefore
 “ amend your Lives, that this may be pardon’d, that
 “ the second Coming of Christ for the Delivery and Res-
 “ cue of the Faithful may by your Repentance become
 “ Matter of Advantage and Comfort to you; to which
 “ End it was that he was first sent to you *Jews* pecu-
 “ liarly, that if ye repent ye might reap the Benefit, and
 “ not be destroyed with the Obstinate. This Christ being
 “ now enter’d upon his Regal Power, thereby hath fulfill’d
 “ all the Prophecies concerning him, particularly that of
 “ *Moses*, of destroying and cutting off from the Earth
 “ all those *Jews* that shall reject the Messias, when he
 “ cometh. And not only *Moses*, but all the Prophets
 “ from (k) *Samuel*, as many as spake, have foretold the
 “ Coming of the Messias, the Destruction of those that
 “ reject, and the special Mercies to them that believe on
 “ him. Ye are the peculiar Persons of whom the Pro-
 “ phets foretold, and to whom the Covenant belongs,
 “ which was made to *Abraham*, in which was promised
 “ that the Posterity of him should be so blessed, that
 “ all the Families and People of the World, that would
 “ bless themselves or others, should use this Form, *God bless*
 “ *them, as he blessed Abraham’s Seed*. This was upon the
 “ Account of having Christ given them, besides many
 other

(k) *Samuel*. The Account of the
 Prophets is here begun from *Samuel*,
 because the Schools of the Prophets
 were first instituted and erected by
 him, and not that there was no Pro-
 phet before him. The Sons of the
 Prophets spent their Time in study-
 ing the Law, and praising and ser-
 ving God, and by them some were
 sent on Messages to the People, (for
 all were not called by God to the
 Prophetick Office) and therefore it
 is here added, *As many as spake*,
 that is, as many as out of the Schools
 of the Prophets were by God called
 to the Prophetick Office.

“ other special Prerogatives bestowed on them. This ac-
 “ cordingly is perform'd and accomp'ish'd. For God ha-
 “ ving rais'd this Christ again, hath, by our preaching his
 “ Resurrection first to you, sent him again in a most glo-
 “ rious Manner to bless his Enemies, to do to them all the
 “ good Offices imaginable, by Tenderness and Charity to
 “ work upon his most obdurate Crucifiers, and to turn
 “ every one of you from your Infidelity and Impenitence,
 “ and so to make you capable of his Pardon and Mercy, if
 “ you shall be thus wrought on, and converted by so effi-
 “ cacious Means.

Whilst *Peter* was instructing the People, the Captain
 of the Guard that sat at the Porches of the Temple to
 keep the Peace, at the Instigation of the Sadduces, came
 with an arm'd Force and seiz'd the two Apostles, and
 led them to prison; notwithstanding which, so great was
 the Power and Efficacy of *Peter's* Preaching, that Five
 thousand more Converts were added to the Church and
 Faith of Christ. The two Apostles being confined all
 Night, the next Morning they of whom the *Sanhedrin*
 consisted, and particularly *Annas* and *Caiphas* assembling
 in Council, caused *Peter* and *John* to be brought before
 them, whom they examined upon these Interrogatories:
 How they were enabled to do the Miracle on the Lame
 Man? Whose name they invoc'd, and from whom they
 pretended to have Commission thus to preach to the
 People? In answer to these Questions, *Peter* being by the
 Spirit of God indued with an extraordinary Presence of
 Mind, and Elocution, spake thus. “ Ye Rulers of the
 “ People and Elders of *Israel*, we are this Day examined
 “ before you concerning an Action, which is so far from
 “ being criminal, that it is an Act of special Mercy. Be
 “ assur'd, that this miraculous Cure perform'd on the
 “ Lame Man was wrought by no other Means than by
 “ Invoking the Name of Jesus of *Nazareth*, whom ye
 “ crucified, and God most miraculously raised again.
 “ This is he that was prophesied of under the Title of a
 “ refuse Stone, rejected by you, the Chief of the *Jews*,
 “ and treated with Contempt, but is now by his Resur-
 “ rection

“rection inthron’d in Power (an Effect of which is this
“Miracle wrought in his Name) and is indeed become
“the Ruler and King of the Church, the prime Founda-
“tion-Stone of the whole Fabrick. In him alone must
“Salvation now be hop’d for by all; for there is no
“other Religion in the World, whether that which was
“delivered by *Moses*, or any other, by which ye can
“expect to be saved, but by receiving and imbracing
“his Doctrine, which we preach.” When the Court
saw with what courage and freedom of Speech the Apo-
stles behav’d themselves, and what considering that
their Education had not thus elevated them above the
Capacity of other Men, being neither skill’d in the Learn-
ing of the *Jews*, nor as Men of Distinction among them
instructed in their Laws, they were amazed at it; but
considering they were some of those that attended on
Jesus in his Life-time, and observing the Man on whom
they had wrought the miraculous Cure, stand with them
and ready to attest it; though they were as maliciously
affected towards them, as envy could inspire them; yet
having nothing to object against fact, either as it respect-
ed the Man that was cured, or the Apostles that per-
form’d the Cure, they thought fit in this Difficulty to
consult by themselves what expedient to make use of;
and therefore commanding the Apostles to withdraw,
they enter upon this Debate, demanding of one another
how they should proceed in this Case. “As to the Men
“we have nothing to accuse them of: For, that they
“have perform’d a great Miracle is apparent to all Men,
“and we cannot deny it; and the Man that was healed
“is a living Witness: Since therefore they are guilty of
“no Breach of our Laws, to prevent their further sedu-
“cing the People, who are too apt to be led away by
“them, we will call them in, and forbid them upon se-
“vere Penalties to preach Christ and his Gospel any
“more.” Thus they decreed, and accordingly sending
for them, commanded them not to talk Privately or teach
Publickly any Thing concerning the Faith of Christ. But
the Christian Heroes, whose Commission was from a high-

er Power than any on Earth, slighting this interdict, and all their Threats, declar'd, That they were commanded by God to do their Duty, and that in all reason God must be obeyed before any Temporal Magistrate; in which they appeal'd to the *Sanhedrin*, plainly telling them, that they should not desist from doing their Duty, but openly testify those important Truths of Christ, so peculiarly made known to them, that they might proclaim them to others, and which none could more fairly attest than themselves, who had been Eye and Ear-witnesses of them. The Court not knowing what else to say to them, being unable to deny their Arguments, they added more Threatnings, if possibly that might terrify them, and so dismissed them, having nothing to lay to their Charge, but the curing the Lame Man in the Name of Jesus; and for this all the People look'd on them with Reverence and Esteem, and counted it an Act of God's immediate infinite Mercy, for which they, that were the Instruments of it, ought to be bless'd, not punish'd by them, and therefore they durst not punish or censure them for it.

The two Apostles being dismiss'd with Joy return'd to their Companions, who with infinite Satisfaction hear the Report of all that had pass'd, and unanimously glorify God, who by his holy Prophet (1) *David* had foretold what was now come to pass, that the Jews should oppose Christ, say false Things of him, deny and crucify him first, and, when God had rais'd him from the Dead, oppose the Preaching of him; that the Princes and Governours, *Herod* and *Pontius Pilate*, should combine against him, and the Rulers should in Council consult against him the Messiah that God had sent; (m) "for it

(1) *David*. See *Psal.* 2. 1.
(m) For it. See *Acts* 4. 27, 28:
This Text, as it is translated, is as puzzling as that we have mark'd in the Note (g.) permitted; for here at the End of the Discourse of St. Peter and St. John, the Translators render

the Original thus: For of a Truth against the holy Child Jesus, whom thou hast anointed, both *Herod* and *Pontius Pilate* with the Gentiles and People of Israel, were gathered together, for to do whatsoever thy Hand and thy Council determined before to be done.

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"is a certain Truth, That *Herod* and *Pontius Pilate* gathered themselves together with the *Gentiles* and People of *Israel* against his holy Child *Jesus*, whom he had anointed to do whatsoever his Power and Wisdom determined to be done. And now, O Lord, behold their Threatnings, and enable us thy Servants powerfully to preach thy Gospel, and to work miraculous Cures on all those, on whom we shall invoke the Name of thy Holy Son *Jesus*." Upon this Prayer, of the faithful Congregation, there came the like Wind, as before mention'd, and shook the Place where they were, and special eminent Gifts of God's Spirit fell upon those that were there present; and this was such a Confirmation to them all, that without scruple or fear, they publish'd the Gospel.

done. But this is likewise occasioned by the Prejudices of the same Trainers, which made them attribute to God a Design, which he every where declares he hates and abhors, and which the Apostles do only ascribe to the Devil, and to those who serv'd him as Instruments to oppress and crucify *Jesus*. For the Terms of the Original do plainly bear, "That *Herod* and *Pontius Pilate* gathered together with the *Gentiles* and People of *Israel*, against his holy Child *Jesus*, whom he had anointed to do whatsoever his Power and Wisdom had before determined to be done." Besides, we need but consider, that this place is not precisely to be understood of the Death of *Jesus Christ*, nor of the wicked Conspiracy of *Herod*, *Pilate*, the *Gentiles* and *Jews*, to put him to Death, as if that had been predestin'd and determin'd by God's Decree (for now *Christ* had been for some Time crucified) but of the Persecution of the Apostles and Christian Church by all those Infidels; *Jesus Christ* looking upon the Sufferings of his Disciples and Members, as his own, according to what he himself says to *Paul*, when he persecuted his Church, *Saul, Saul, why persecutest thou me?* This is still more evident from the following Part of this Discourse; for

the Apostles having spoken of the miraculous Cure of the Lame Man, and of the Prohibition of the Council of the *Jews* to preach in the Name of *Jesus*, and of the severe Threatnings denounced against those that should continue to preach his Doctrine; all the Assembly unanimously lifted up their Voice and pronounced those Words, which plainly shews, that they spoke of some particular Conspiracy against themselves. But take in what Way you please, it will not admit of the common Explication that is put upon it; for it is not said, That God had appointed that *Herod*, *Pilate* and the rest should have done what they did, but at most that they had done that which God had determined to come to pass; which are two Things altogether different. God, for example, has determined, that good Men must enter into the Kingdom of Heaven by Crosses and Sufferings, but he has not determined or appointed that the Wicked should persecute them; he has only left the Government of the World in the Hands of those who are Enemies to his Religion, who by a deliberate Malice abuse that Power, which has been given them, and persecute that Religion, which opposes their Corruptions and condemns their wicked Practices.

pel of Christ; in a happy Concord and Union agreeing in the same Christian Designs, no one of the Company laying any particular Claim to those Necessaries which they had, but by a common Right enjoy'd them, without Difference or Distinction. And the Apostles continued their ministerial Office with Vigilance and Care, confirming with many Miracles their Preaching of Christ's Resurrection.

Now that there might be no want of competent Provision, those Believers, who had Estates or Goods, brought in plentiful Contributions, selling their Possessions of Lands or Houses, gave the Price of them to the Apostles, who received it of them for the publick Use, and distributed to every one as Necessity required. Among these kind and faithful Contributors none was more sincere and ready than *Joses the Cypriot*, surnamed by the Apostles *Barnabas*; (a true Son of Consolation) who having a Piece of Land of his own, (not any Part of the *Levite's* Portion, though himself was a *Levite*) made sale of it, and brought the full Price of it, and put it wholly in the Power of the Apostles, to dispose of, and distribute it as they thought most convenient. But the great Enemy of Mankind, seeing the mighty Improvement and Increase of the Church of Christ, and that from a slender Semination of the Gospel there was likely to be a vast Harvest, scatters the Tares of Craft and Hypocrisy in this blessed Field. Among the rest that resorted to these Assemblies of the Faithful, and contributed to their mutual Support, an unhappy Pair, *Ananias* and *Sapphira*, with joint Consent devoted all they had to the Use of the Church, and to that purpose sold their Estate: But they had combin'd together to keep some part of the Money for themselves. *Ananias* coming first into the Presence of the Apostles, with great Assurance and seeming Chearfulness produces the Money, and lays it at the Apostles Feet. But *Peter*, who by divine Inspiration knew the Cheat, in a holy Indignation and Abhorrence of so vile an Act of Sacrilege, thus reprehends him. "How, O *Ananias*, hath Satan
"persuaded thee thus to attempt to deceive the Holy Ghost,

" Ghost, in purloining part of that which thou hadst
 " consecrated to God's Service and the Use of his
 " Church? Before it was sold, was it not wholly thine?
 " And when it was sold, didst thou not receive the full
 " Price for which it was sold? Was it not then in thy
 " Power fully to perform thy Vow? Upon what motive
 " then hast thou done this? This falsity in concealing
 " the full Price is not only an Injury to the Church, but
 " to God, who knew thy private Vow, that it was con-
 " secrating of all, and not this part only which thou
 " hast brought to us." These piercing Words of *Peter*
 so affected *Ananias* with Despair, and the Horror of his
 Guilt, that he fell down dead immediately on the Spot,
 to the great Astonishment and Terrour of all those that
 were present. His Body being remov'd in order to be
 interr'd, about three Hours after this Judgment fell on
Ananias, his Wife *Sapphira* came into the Assembly with
 the same Assurance, not in the least suspecting what had
 happened to her sacrilegious Consort. *Peter* examining
 her, whether the Sum which they brought was the full
 Sum for which the Field was sold? She answer'd, It was.
 Whereupon *Peter* with the same Spirit of religious Indig-
 nation thus pronounces Sentence against her. " How
 " durst you both combine to provoke God, to try whe-
 " ther he will punish this your impious Fraud, or no?
 " That thou may'st see how highly God resents your sa-
 " crilegious Intentions, behold the Men are coming in,
 " which have buried thy dead Husband, and now they
 " shall do as much for thee." She no sooner hears her
 Doom pronounced, but it is executed on her; for she
 immediately fell down dead at his Feet; and the same
 Officers that buried her Husband, carry her out from the
 Assembly, and lay her by him. This Judgment upon
 these sacrilegious Wretches, not only affects the Believers
 with Fear and Reverence, but all others to whom it was
 related.

After this the Apostles solemnly met together to preach
 and do Miracles in the Entrance to the Temple, call'd
Solomon's Porch. But none of the Believers durst Con-

sort with the Twelve, through the Reverence which these late Acts had procured; but the People which saw and heard what was done, magnified them. And these Miracles, which had wrought such an awful Esteem in the Faithful towards the Apostles, were a Means also to stir up Faith in all the common Sort of People, who had such an entire Confidence in their Power of working miraculous Cures, that they believed the very Shadow of Peter, walking by diseased Persons, would Cure them; and thereupon they brought forth their sick and impotent Friends into the Streets, and those that were not able to go or stand, they laid upon Beds and Couches, that Peter in his Passage might either touch them or cover them with his Shadow. Nor were these miraculous Transactions confin'd to the Inhabitants of Jerusalem, but the neighbouring Cities shar'd in the Benefit, the People from all Parts thereabout bringing their diseased and possessed Patients to these heavenly Physicians, who answer'd their Expectations in a present Relief.

The Fame of these wonderful Performances of the Apostles again reaching the Ears of the *Sanhedrin*, (most of them being of the Sect of the Sadducees) they are highly incens'd, and resolve at once to correct these insolent doings as they imagined. In order to which they apprehend the Apostles, and imprison them in the common Goal. But the Malice of their Enemies could not long detain them in any Place; for in the Night a heavenly Messenger brings them a Discharge, telling them, it was the Will of the Almighty Power, that they should not fear to do their Duty, but to go into the Temple, and there preach the Doctrine of their Lord and Master. In obedience to the Divine Message and Direction, early in the Morning they repair to the Temple, and there expounded the Scriptures and taught the Doctrine of Christ out of them.

They of the *Sanhedrin* thinking the Apostles had been in safe Custody, went to the Court, and sent their Officers to bring them before them. But when the Officers came to the Prison, and found no Body in it, they

turne

turned with great Surprise, telling those that sent them;
“ That they found the Prison-Doors shut, and the Guard
“ carefully watching without, but that the Prisoners
“ were not there.” When the Sanhedrin of the Jews,
and the Captain that set the Guard, heard this, they were
strangely perplex’d, and wonder’d how it could be, that
the Prison being shut, and the Guard at the Doors, the
Prisoners should escape; suspecting this must presage some
strange Thing. But whilst they labour’d under this Per-
plexity, a Messenger comes into Court, and assures them,
“ That the Men, whom they last Night committed to
“ Prison, were standing in the Temple, and instructing
“ the People.” Hereupon the Captain of the Guard, ta-
king Officers with him, went straitway to the Temple,
and perswaded the Apostles to go with him to the Coun-
cil, not daring to offer any Violence, for fear the People
should stone them. Being set before the Council, the
High-Priest charges them with Contumacy, saying, “ Did
“ we not strictly command you not to publish this Do-
“ctrine of Christ, nor teach in his Name? And yet in
“ Contempt of our Authority, ye have published it in
“ the Temple to all the City, and indeavoured as much
“ as in you lies, by laying his Blood to our charge, to raise
“ a Mutiny against us, as his Murtherers.” To this Charge
the Apostles made the same Defence as before, “ To us,
“ who were commanded by God to publish the Gospel,
“ your interdict is of no Force. When God releases us
“ from Prison, where you confin’d us, and commands us
“ to go into the Temple, and preach the Faith of Christ,
“ we are to render Obedience to him, and not to your
“ contradictory Decrees. The God of *Israel*, acknow-
“ ledg’d by us all, hath sent the Messias into the World
“ with his special Commission, whom when ye had cru-
“ cified as a Malefactor, God raised from Death, took
“ him into Heaven, and invested him with Regal Power,
“ from thence to send the Spirit of his Father, (which
“ was not to descend till he was ascended) and by that
“ Means to give you *Jews* place for Repentance, that
“ if ye will yet come in, and believe on him, ye may
“ have

“ have Pardon of your Sins. The Truth of this we now
 “ testify, and so doth the Holy Ghost, that came down
 “ upon us, and the rest that have comforted with us,
 “ and is communicated by us to all that believe and pay
 “ Obedience to him.” This Answer of the Apostles be-
 ing a just Reproach upon the *Sanhedrin*, stung them to the
 Heart, insomuch that by a speedy Sentence they resolve
 to silence them; and therefore they enter into a Consul-
 tation how to put them to Death. But *Gamaliel*, a
 learned Doctor of the Law, and of great Reputation
 among the People, seeing the desperate Inclination of the
 Council, endeavours to divert them from this dangerous
 Expedient, and ordering the Apostles to withdraw, ad-
 dresses himself thus to the Council. “ I advise you to
 “ be cautious, O Men of *Israel*, in what you do to these
 “ Men. For we have examples of Men, that have ga-
 “ thered Followers, and raised Seditions among the Peo-
 “ ple; but have come to nothing. As for Instance, *Ther-
 “ das*, that undertook to be a General, boasting that he
 “ was sent by God to that Purpose, and so got Four
 “ hundred Men to follow him, soon miscarried, for him-
 “ self was kill’d, and all his Adherents put to flight. Af-
 “ ter him rose up *Judas of Galilee* in the Days of Tax-
 “ ing, who drew a mighty Concourse of People after him,
 “ but he soon perish’d, and all his Followers were dis-
 “ pers’d. I advise you therefore not to be hasty in your
 “ Proceedings against these Men, but rather dismiss them;
 “ for the Doctrine which they preach is either from God,
 “ or not. If it be not from God, it will without our
 “ Opposition come to nothing; the certain fate of false
 “ Prophets: But if it be from God, you may be sure
 “ you will not be able to prevail against it, for all your
 “ obstinate Opposition and Enterprizes will be flying in
 “ God’s Face, and striving against the eternal Decrees of
 “ his Providence.” This sober Advice cooled the hot-
 headed *Sanhedrin*, who submit to the Prudence of *Gama-
 liel*. Then calling for the Apostles into Court again, they
 ordered them to be scourged (a very reproachful Punish-
 ment) and charging them not to preach the Faith of
 Christ

Christ any more, they released them. But this Punishment was Matter of Joy and Comfort to the Apostles, that they were advanced to that Degree of Honour and Blessedness, to be scourged for preaching Christ. After this they were constantly in the Temple or in some House, instructing those that had already received the Faith, or preaching it to those that had not.

And now the Number of Christians daily increasing, the Jews that understood (n) *Greek*, and used the *Greek* Bible in their Congregation, complain'd of unequal and partial Dealing; That there was little Care taken of their Widows, in proportion to the *Hebrews* in the daily Distribution or Provision that was made for the Poor. Then the Twelve Apostles, calling the Church together, said thus; "It is not reasonable that we should neglect the "Preaching of the Gospel, and undertake the Care of "looking after the Poor. Therefore, Brethren, do you "nominate to us seven Men, who have approved them- "selves to be faithful trusty Persons, eminent among you "for Wisdom and other good Gifts, that (o) we may ap- "point, that is, consecrate or ordain to the Office of

(n) *Greek*. The Title of *Greek* does not only signify those who are *Greeks* by Birth, or who speak *Greek*, but also in general all Idolaters in Opposition to the *Jews*, who only worshipp'd the true God. For which reason to avoid Ambiguity, the true Signification of it should be determined according to the Persons and Circumstances, where it is employed. As when St. *Mark* calls the Woman, whose Daughter had an unclean Spirit, a *Greek*, *Mar. 7. 26.* for she could not be a *Greek* by Nation, since it is expressly observ'd, that she was a *Syrian*, and since *Syria* was at a great Distance from *Greece*, the same Amendment must be made *Rom. 1. 16. Gal. 3. 28.* and here *Act. 6. 1.* and *9. 29.* where mention is made of the *Greeks*, we must translate, *The Jews that speak Greek.*

(o) *We may*. This part of the Text, *Act. 6. 3.* in many or most of our *English* Bibles is very erroneously rendered; (and it's much to be feared designedly by our Sectaries) for from the Year of our Lord 1638. to the Year 1660, and in several since, it is printed, *whom ye may appoint*, &c. thereby giving the Power of Ordination into the Hands of the Laity. The Bibles printed with this Fault are as follow: That in 8° by *John Field*, 1660. In 24° by the Assigns of *J. Bill* and *Christoph. Barker*, 1674. In 8° by *J. Bill* and *Christoph. Barker*, 1674. In 8° at *Edinburgh*, by *Andrew Anderson* and Partners, 1679, 1675. In 8° by *J. Bill*, *Tho. Newcomb*, and *Hen. Hills*, 1679. In 8° by *J. Bill*, *Tho. Newcomb* and *Hen. Hills*, 1680. In 8° by the Assigns of *J. Bill* and *T. Newcomb*, 1685. *Amsterdam* in

Deacons in the Church, and intrust them with the Care of distributing to them that Want, out of the publick Stock. And in the Choice of them, let it be observed, that they be Persons well vers'd in the Knowledge of divine Matters, that they may be assisting to us upon Occasion in Preaching the Word, and receiving Profelytes to the Faith by Baptism. And by these Means we shall be less interrupted in our daily Employment of Praying and Preaching the Gospel." This Proposal pleas'd the whole Assembly, and they immediately put it in Execution, nominating seven, the first of which was *Stephen*, a very worthy Person, richly instructed in the Doctrine of Christ, and was by the Holy Ghost's coming upon him furnished with Elocution and all other Abilities to preach the Gospel; the other Six were *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parmenas*, and *Nicolas*. These Seven the Disciples presented to the Twelve Apostles, who by Prayer and Imposition of Hands ordain'd them to this Office of Deacons. Then the Faith of Christ was propagated, and a very great Number of Men in *Jerusalem* associated with the Apostles, every Day more and more, and many of the *Jewish* Priests received the Gospel thus preached by the Apostles.

Of the Seven Deacons thus ordain'd, *Stephen* was the First and most Eminent in the Exercise of his Holy Function, exerting the great Share of the Spirit he had received in doing many Miracles. And as he was preaching the Faith of Christ, some Men of that Synagogue, which was call'd by the Name of (p) *Libertines*, and of those that dwelt in *Cyrene*, *Alexandria*, *Cilicia* and *Asia*, opposed

in Fol. 1679. and in *Baxter's* Paraphrase and several others, the Greek word *Katastasomen*, we may appoint, is render'd ye may appoint. Whether this was by Mistake or Design, it is certain to have been, and may be still of dangerous Consequence, and has thro' hast and Inadvertency deceived some not unskillful in the

Greek, but that have depended upon the Translation.

(p) *Libertines*. These were the Sons of them, which being *Jews* had been made free Denizens by the *Romans*, or were born of *Jewish* Parents in Cities which had those Privileges under the *Romans*, such as *Tarsus*, where *Paul* was born, who was very active in this Business, See *Act*. 7. 22.

posed and contradicted *Stephen*. But he expressed himself with so much Knowledge and Strength of Argument, that they were no Way able to deal with him. And being convinced by his powerful Reasons and strong Way of Arguing, they in Revenge betook themselves to vile Arts, and suborn'd false Witnesses to swear against him and accuse him to the *Sanhedrin*, that they had heard him speak dishonourably of the *Jewish* Religion. Having thus incens'd the whole City against *Stephen*, they had him apprehended and carried before the *Sanhedrin*. And their Witnesses being produced, they charged him with foretelling Destruction to the Temple, and threatening the Change of all the *Mosaical* Rites and Ceremonies. Whilst the Charge was read against him, the Judges and all that were present in the *Sanhedrin*, as they looked on him, saw a great Splendour about him, just as it is at the Appearance of an Angel. The Chief Priest having heard the Accusation, ask'd him whether he was guilty of thus Prophesying the Destruction of the Temple, and Change of the *Jewish* Religion? In answer to whom he makes this Defence, "Men, Brethren and Fathers, I beseech you observe. The eternal God of Heaven and Earth appeared to our Father *Abraham*, whilst he was in *Mesopotamia*, the Place of his Birth, commanding him to remove from thence, by reason of the Idolatries and other Vices which had crept in among the People. In Obedience to the divine Command he forsook his Father's House and his Kindred, and taking his Father with him he travell'd into *Canaan*, there he pitched his Tent and built an Altar; where he gave him no Settlement for the Present, (he being soon after forc'd to remove into *Egypt*, and sojourn there) but there he receiv'd God's Promise, that his Posterity should inherit and possess the whole Land, though at the Time of this Promise he had no Child, nor any seeming Prospect of Issue or Inheritance. However, God confirm'd this Promise to him with these concurring Circumstances; That his Posterity should first live in *Canaan*, and after that go down into *Egypt*, where they should be oppress'd

" press'd like Slaves, till the End of Four hundred Years
 " from the Time of *Isaac's* Birth, until the Time that the
 " Iniquity of the Seven Nations (all concluded under the
 " general Name of *Amorites*, which inhabited this pro-
 " mised Land) should be filled up, and so they fit for God
 " in justice to destroy, and give away their Land from
 " them. And then in the fourth Generation from *Jacob*,
 " when the Time of their Deliverance from the *Egyptian*
 " slavery was at Hand, God said, I will judge the *Egy-*
 " *tians*, lay heavy Punishments upon them, and make
 " them release thy Posterity, who shall come and possess
 " this Land, and serve me in it. And in Confirmation of
 " this Promise, God made a Covenant with *Abraham*,
 " and appointed Circumcision as a Seal of it, and accord-
 " ingly *Abraham*, when *Isaac* was born, circumcised him
 " the Eighth Day; and *Isaac* begat and circumcised *Ja-*
 " *cob*, and *Jacob* his Twelve Sons, the Heads of the
 " Twelve Tribes, of which this People consisted. And
 " these Sons of *Jacob* were much displeased with *Joseph*
 " one of their Brethren, and sold him into *Egypt*, but God
 " protected and preserved him miraculously, delivering him
 " from Prison, and at the same Time brought him into
 " great Favour with *Pharaoh* the King of *Egypt*, who had
 " so great an Opinion of his Wisdom and Justice, that he
 " trusted him with the whole Management of his Kingdom.
 " Whilst *Joseph* flourish'd thus in the Favour of this
 " Prince, a terrible Famine raged in *Egypt* and *Canaan*
 " for seven Years, and our Father *Jacob* and his Children
 " were like to have perished for want of Food. But
 " *Jacob* understanding that there was a Magazine of
 " Corn reserv'd in *Egypt*, sent his Sons thither twice to
 " buy Corn; and though at first *Joseph* treated them
 " roughly, yet the second time he discover'd himself to
 " be their Brother, and introduced them to *Pharaoh*, by
 " whose Order *Joseph* sent for his Father and Brethren,
 " and their Children, where, with their Families, they
 " lived comfortably, *Jacob* and his twelve Sons dying
 " there. And *Joseph* and some of his Brethren, being
 " first buried in *Egypt*, were at the time of the *Israelites*
 " Deli-

“ Deliverance from Bondage removed to *Sichem*, and
“ buried in the Field bought by *Jacob* of the Children
“ of *Hamor*; and *Jacob* was not buried in *Egypt*, but
“ by his Sons carried and buried in the Field of *Macpe-*
“ *lah*, bought by *Abraham* of *Ephron* Son of *Zoar*. But
“ when the Four hundred Years were near expiring, af-
“ ter which the Performance of the Promise made to
“ *Abraham*’s Seed was to commence, the People growing
“ numerous, and another King, that knew not the Me-
“ rits of *Joseph*, sitting on the Throne, our Fathers suf-
“ fer’d great Hardships, the King, to suppress their Flou-
“ rishing and Increase, commanding all their Male Chil-
“ dren to be put to Death. In this Juncture of time was
“ *Moses* born, who being a beautiful Child was first kept
“ close in his Father’s House three Months. But when
“ they could no longer conceal him there, he was put
“ into a Cradle of Rushes, and laid by a River’s Brink;
“ but there left and exposed, the Providence of God pre-
“ serv’d him: For it happen’d that *Pharaoh*’s Daughter
“ found him there, and put him to nurse to his own Mo-
“ ther, and afterwards educated and brought him up as
“ her own Son. By these means he was instructed in all
“ the Learning of the *Egyptians*, and became a conside-
“ rable Man among them. And when he was forty Years
“ old, God having some way revealed to him his purpose
“ of delivering the *Israelites* from their Slavery by his
“ Hands, and make him their Leader, he resolved to
“ visit them: And seeing an *Egyptian* offering an Injury
“ to an *Israelite*, in Defence of the injured *Israelite*, he
“ slew the *Egyptian*. This he did as an Act of that Of-
“ fice to which God had design’d him; and thinking that
“ the *Israelites* knew that he was by God appointed to
“ be their Deliverer, he kill’d the *Egyptian*, as a first
“ Essay, or Exercise of that Office: But in this he was
“ mistaken, for they did not as yet discern that God for this
“ purpose had sent him. The next Day he interposed
“ as a Pacifier of Controversies among them, to try if
“ they would accept him as a Judge, which was another
“ Part of the Office to which he was design’d: But the
“ Ag-

Aggressor in the Controversy refused his Arbitration,
 saying, Wilt thou murder me as thou didst the Egyptian
 yesterday? *Moses* being thus repuls'd, and fearing by
 what he had already done, he might be brought into
 Trouble, if it should come to the King's Ear, fled from
 thence to *Midian*, and tarried with *Jethro* the Priest
 or Prince of the Country, whose Daughter he married;
 and by her had two Children. And at the End of a
 second forty Years, which was also the Period of the
 Four hundred Years predicted, as *Moses* was tending
 his Sheep about *Horeb*, or *Sinai*, a Mount famous after
 for God's delivering the Law out of it, he saw a Flame
 of Fire in a Bush, but the Bush not consumed by it;
 and whilst *Moses* drew near to see the meaning of this
 strange thing, the Voice of God by an Angel spoke to
 him, saying, *I am the God of thy Fathers, the God of*
Abraham, the God of Isaac, and the God of Jacob.
 This Voice of God was so terrible to him, and the
 Flame that appeared in the Bush so glorious and il-
 lustrious, that he could not look upon it. Then the
 same Voice commanded him, in Reverence to the Place,
 which was the Presence of God, to put off his Shoes;
 adding, *I know the Oppression of my People, and will*
certainly relieve them; and therefore commission thee to
be their Deliverer. So that this *Moses*, whom they re-
 fused to be their Judge, and compose their Differences,
 did God make their Captain, to bring them out of
 Egypt, shewing many prodigious Miracles before they
 left their Slavery, and afterwards rescuing them from
 the Hands of *Pharaoh* at the Red Sea; and after forty
 Years spent in the Wilderness, to punish their mur-
 muring, and to shew more of God's Power and mira-
 culous preserving and sustaining them there, they were
 at last by *Joshua* brought into *Canaan*. Now this very
Moses was all this while but a Prophet, foretelling the
 purpose of God to send another great Prophet to you
 in these Days, the *Messias*, who should be born in an
 ordinary Condition of a Daughter of *Abraham*, and
 warning you to receive and entertain him. This *Mo-*

"ses afterward, when the People were incamped in the
 "Wilderness, was called up to Mount *Sinai*, where the
 "Law was deliver'd to him and the *Israelites*; and after
 "all the Prodigies and Miracles used by God to give him
 "Authority with them, the *Israelites* murmured and re-
 "belled against him still, and had a greater Mind to be
 "in *Egypt* again, than under his Government; and to
 "that purpose fell into gross Idolatry; for upon pretence
 "that *Moses* had forsaken them, when he went only up
 "to the Mount to receive God's Commands for them;
 "they make them Gods, after the manner of the *Egypt-*
 "*ians*. This provoked God to forsake them, to leave
 "them to themselves, to permit them to follow their
 "own Inclinations, which led them to worship the Stars
 "of Heaven instead of God; who therefore expostulates
 "with them: Were the Sacrifices, which you offer'd up
 "in the Wilderness all those forty Years, offer'd to me,
 "O House of *Israel*? Nay, as the grossest Idolatry, ye
 "set up a Shrine with the Image of one of the *Egyptian*
 "Kings under the Title of *Mars*, and the Picture of *Sa-*
 "*turn* (another Planet) denoting another *Egyptian* God;
 "and these Images of false Gods ye have worshipped,
 "which Idolatry will produce to you a heavy Captivity.
 "These Fathers of ours, continues *Stephen*, had the Ark
 "of the Testimony with them, which was made exactly
 "according to the Pattern shew'd by God to *Moses*. This
 "their Successors, under the Conduct of *Josua*, brought
 "with them into *Canaan*, and so continued till *David's*
 "Time; who, having received special Favour from
 "God, earnestly desired to build a Temple for his Ser-
 "vice. But God would not permit him the Honour of
 "building it, because he had been a Man of War, and
 "had shed much Blood; and therefore reserv'd it for his
 "Son *Solomon*, who built it in a most sumptuous manner.
 "And now *Stephen* having by this long Deduction brought
 "his Discourse to the Point in hand, he closes it with an
 "Application to the present Occasion. "But sure, conti-
 "nues he, God doth not so dwell in this Temple, (who
 "hath the whole World for his Palace) as that he should
 "pre-

“ preserve this for ever from being destroy’d, since you
 “ by crucifying his Son have provoked him to take ven-
 “ geance on you, for continuing in the Rebellions of
 “ your Fathers: For if *David’s* Blood-guiltiness made
 “ him incapable of building it, yours will render you
 “ incapable of having it continued to you. For as your
 “ Fathers persecuted and slew the old Prophets, who
 “ foretold the coming of the *Messias*; so ye, now he is
 “ actually come, have betray’d and murther’d him. A
 “ Sin heighten’d with the greatest Aggravations imagina-
 “ ble, whether we consider the Person thus treated by
 “ you, or you that used him thus: He the Holiest Per-
 “ son in the World, that came to be your Saviour; and
 “ you the People of God, the very Men, for whose sake
 “ the Law was deliver’d by God to an Host of Angels,
 “ and by them to you; and yet you have not obey’d it,
 “ nor imbraced him which came to perfect that Law,
 “ but absolutely rebelled against all.

This whole Sermon of *Stephen’s*, but especially the
 Close of it, foretelling their Destruction for their Cruelty,
 wounded them deep; but instead of producing Contri-
 tion, it exasperated them the more, and incens’d them
 against *Stephen* to that degree, that they resolv’d upon his
 Death with all the Expressions of Rage and Malice. But
 he, inspired with holy Courage, far above all Fear of
 their Fury, looking up to Heaven, saw the Appearance
 of Angels about God, and *Jesus* standing, as in a Posture
 of Readiness to assist and help, close by him. This Vision
 so animated him, that he could not forbear proclaiming
 it to his Persecutors, saying, *Behold I see the Heavens*
open’d, and the Son of Man standing on the right Hand
of God. This so inflamed their cruel Zeal, that they im-
 mediately dragged him out of the City to stone him; and
 they that were the Evidence against him, and were ac-
 cording to the Law to be his Executioners, put off their
 Cloaths to fit themselves for their Work, and a young
 Man named *Saul* undertook to look to them; and all the
 time that they cast Stones at him, he continued in Prayer
 to God, and at last concluded in this charitable Expression

for his Enemies and Murderers, *Lord, lay not this Sin on their Charge.* And so gave up the Ghost.

After the Death of *Stephen*, *Saul*, who was afterwards so renown'd an Apostle, was one of those that approved of the stoning of *Stephen*, and join'd in it. Nor did the Storm which burst out thus violently upon the Protomartyr cease with his Life, the flaming Zeal of the *Jews* exerting it self with the greatest Fury against all the Professors of the Christian Faith at *Jerusalem*; all which, except the Apostles, dispers'd themselves in *Judea* and *Samaria*; and preach'd to the *Jews*; but the Apostles continued in *Jerusalem*. *Stephen* being thus crown'd with Martyrdom, some Profelytes that were in the City made a solemn Funeral for him, and mourn'd at it. As for *Saul*, he continued a violent Persecutor of the Faithful, disturbing them wherever he found them, and without Distinction of Age or Sex committed them to Prison. Wherefore those that had dispers'd themselves to avoid Persecution, and *Saul's* zealous Rage, retired further off; but wherever they wander'd, they neglected no Part of their Duty, but published the glad Tidings of the Gospel wherever they came. In the Number of those scatter'd Devotes, *Philip* the Deacon was eminent, who going from *Judea* to *Samaria* preached the Gospel at *Sebaste*, a City thereof; and all the City being convinced by the Miracles that *Philip* wrought, were persuaded to receive the Faith of Christ; for out of many that were possess'd he cast Devils, which at their coming out loudly proclaim'd the Irresistibleness of the Power by which they were driven out. But before this Preaching and Miracles of *Philip*, there had been in this City one *Simon* a Magician, who had puzzled and amused the People with his Necromantick Tricks and Performances; and having for a long time imposed on their Weakness by these Arts, he had acquired the Name of Divine. But when *Philip*, by preaching the Christian Faith, and by doing far greater Miracles, had converted them to Christianity, they all came in as Profelytes to the Gospel, and received Baptism of him; and even *Simon* himself, when

he saw the Miracles which *Philip* wrought, was convinc'd and baptiz'd by *Philip*. These wonderful Proceedings and happy Successes of *Philip* were soon remitted to the Apostles at *Jerusalem*, who taking into Consideration, that *Philip* being only a Deacon had no further Power than to teach and baptize, they immediately dispatch *Peter* and *John* to his Assistance; who upon their Arrival pray for them, confirming what was done, for *Philip* could not make the necessary Provisions for the Continuance of the Church; having only preach'd and baptiz'd them with that Baptism which Christ commanded to be used. That in the Name of the Father, Son, and Holy Ghost. Therefore *Peter* and *John* confirm'd and ordain'd them Elders or Bishops in all their Cities, to rule them in the Faith; in the doing which, they us'd that Ceremony known among the Jews, *Deuteronomy* 34:9. Imposition of Hands, by which was bestowed on them the Gift of the Holy Ghost, was working of Miracles, speaking Languages, and the like. *Simon* the Sorcerer seeing those miraculous Effects follow the Apostles Imposition of Hands, offer'd to give them Money, if they would convey this powerful Gift to him. But *Peter* in a holy Indignation resenting the Affront offer'd to the sacred Function, refusing his Money, tells him, "I will not receive thy Money, and thy profane Offer of it will call for Mischief on thee, for thinking so meanly of this Apostolical Privilege, bestowed on us by Christ, which sure is not to be purchased like other earthly Commodities with the Price of Money: Thou shalt never have any Part of this divine Privilege, nor Right of dispensing or administering these holy Things; for thy Design in desiring these Gifts is to advance thy own Credit and Esteem among Men, and not to enlarge the Kingdom of Christ. Repent therefore, and humble thy self before God for this wicked and impious Proposal, and humbly beseech him to pardon thee; (for it is not impossible but that it may yet be obtain'd) for I perceive that thou art in a Condition poisonous to thy self, and hateful to God." *Simon* being convinced of his

his wicked Error, and nearly affected with the Horror of his Guilt, implored the Prayers of the Apostles to God for him, to pardon him this Wickedness, and to avert those Punishments and Judgments which they seem'd to foretel would fall upon him.

The Apostles having testified what *Philip* had done; and confirm'd those in the Faith, who were baptized by *Philip*, return'd to *Jerusalem*, and as they went preached the Gospel to all Parts of *Samaria*, where *Philip* had not preach'd, and had good Success in it. But *Philip* receives particular Orders from Heaven brought by an Angel, who commands him to travel to the South. *Philip* obeys the heavenly Vision, and being on the Way, at a little Distance spies a Chariot with a splendid Retinue, which belong'd to and attended the Treasurer of *Candace* Queen of *Ethiopia*, who being a (q) Profelyte of the Jewish Religion, one of the lower sort, had been at *Jerusalem* to worship the God of *Israel*. Whilst *Philip* was looking on, the Spirit of God directed him to go near to the Chariot, and speak to him that rode in it. *Philip* obeys, and approaching the Chariot, heard him reading the Prophecy of *Isaias*; and asking him whether he understood what he read, the Treasurer told him he was at a loss, and desired his Instruction: Whereupon *Philip* gets into the Chariot. The Place of Scripture that puzzled the *Ethiopian* was this: *He was led as a Sheep to the Slaughter, and like a Lamb dumb before the Shearer he open'd not his Mouth; in his Humiliation his Judgment was taken away, and who shall declare his Generation? For his Life was taken from the Earth.* This Text he desires *Philip* to explain, demanding, whether the Prophet spake this of himself, or of some other Person? Then *Philip* began at this Text, and from thence preach'd Jesus to him. Upon which the *Ethiopian* was converted, and desired to be baptized; and opportunely spying a Pool of Water near the Road, he instantly presses *Philip*

to

(q) *Profelyte*. A Profelyte is one, who comes over to the Jewish Religion, coming over to the Jewish Religion in whole, or in part.

to perform that Office; who tells him he was ready to do it, provided he was sincere: Upon which the other replied, I stedfastly believe these Prophecies of the Messiah to be fulfilled in Jesus Christ, and that he is the Son of God. Then both alighted from the Chariot and went into the Water, where *Philip* baptized him; and as soon as they were come out of the Water, the Spirit of God (an Angel) took *Philip* out of Sight, and the *Ethiopian* was left alone; who returning to his Chariot went with Joy to his own Country; but the Angel convey'd *Philip* to *Azotus*, who all the Way he went preached the Gospel till he came to *Casarea*.

Notwithstanding this Dispersion of the Disciples, Persecution still raged against the Faithful, wherever they lay in their Enemies Way. But none so eminent for Zeal and Cruelty as *Saul*, whose bloody Mind, not satiated with *Stephen's* Death, pushes him upon the utmost Severities against the Christians, whom he threatens with nothing less than Prisons and Death. And to qualify himself the more for the Execution of his bloody Purpose, he goes to the High-Priest to enlarge his Commission. The *Sanhedrin*, overjoy'd at the Forwardness of this furious Instrument, immediately dispatch him away with Power to seize all Christians, and send them bound to *Jerusalem* to be try'd; *Jerusalem* being the Metropolis of *Syria* as well as *Judea*. This Commission was highly pleasing to *Saul's* cruel Spirit, who immediately posts to *Damascus* to put it in Practice; but whilst he was on the Road entertaining himself with the bloody Prospect, God, in Mercy to him, and those he went to persecute, takes him off from his wicked Purposes: A bright shining Cloud incompass'd him, which struck him with great Terror, as at the Presence of God, who he knew was wont thus to exhibit himself. This threw him prostrate on the Ground, where as he lay, a sudden Clap of Thunder invades his Ears, and a Voice out of it saying to him, *Saul, Saul, why persecutest thou me?* This increas'd his Amazement, and being desirous to know the meaning of this Vision, he asks, *Who art thou, Lord?* The Voice

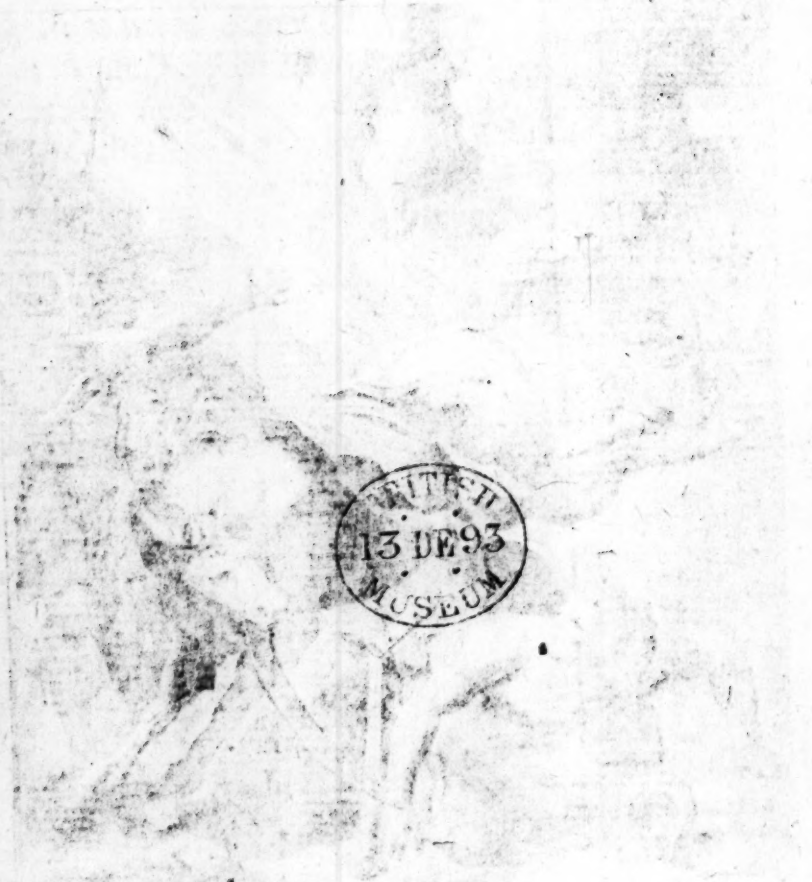
ACTS CHAP. IX. As Saul journey'd he came
near Damascus: Suddenly a light shined from Heaven.



ACTS 9. Verse 3. 4. 5.
*And he fell to the earth, and heard a voice
saying unto him, Saul, Saul, why persecutest thou
ME? And he said who art thou LORD?*

Conversion of S^t Paul.

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reply'd, I am Jesus, whom thou persecutest; it is in vain for thee to resist the Decrees of Providence; therefore be no longer refractory, but obey the Commands shall be given thee. At this *Saul*, full of Fear and Trembling, cry'd out, Lord, instruct me what thou wouldst have me do. The Voice return'd, Go to *Damascus*, and there thou shalt know my Will. The Attendants were struck dumb with Fear and Amazement, wondering that they should hear a Voice, but see no Man speaking. Therefore taking up *Saul*, they led him to the City, where in a sort of Trance or Exstasy he continued blind three Days, without receiving any Sustainance. At the time of this wonderful Transaction, there was at *Damascus* a certain Disciple named *Ananias*, to whom the Spirit of God in a Vision gave this Charge: Go into the straight Street, and inquire at the House of one *Judas* for one *Saul* of *Tarsus*, for I have revealed to him in his Exstasy, that he shall recover his Sight by Imposition of Hands. But *Ananias* well knowing *Saul's* furious Temper, the Fame of which had been too sensibly known in those Parts, expostulates with the Vision for putting him on so dangerous an Attempt on a known and declared Enemy of the Saints. But the Spirit says, Obey, for I have chosen him a special Instrument for the Service of my Church, to preach my Name and the Gospel, not only to the *Jews*, but to the Gentiles: And as fierce as he hath been against the Christian Faith, he shall suffer very heavy Pressures, labour most abundantly in the Propagation of it, and at last lay down his Life for it. *Ananias* obeys, and coming to the House where *Saul* was, he salutes him with this congratulatory Speech. Brother *Saul*, the Lord *Jesus*, that appeared to thee on thy Way to *Damascus*, hath commissioned me not only to restore thy Sight, but to indow thee with the Gifts and Graces of the Holy Ghost, to qualify thee for the Service of his Church, to which thou art now consecrated. *Saul* with Joy receives this Superseas of the Sanhedrin's Commission by a divine Command, and recovering his Sight was immediately baptized, and listed into the Number of the Faithful. Then

taking convenient Sustainance to regain and repair his Strength, weaken'd with long fasting, he soon recover'd, and tarried some time with the Disciples in *Damascus*. After which he went into (r) *Arabia*, and from thence return'd to *Damascus*, where, by vertue of his Call from Heaven, and Christ's Message to him by *Ananias*, he presently set about preaching the Gospel in the Jewish Synagogues, and proclaim'd that Christ was the true Messias, the eternal Son of God. This sudden Change of *Saul* greatly surprized the People of *Damascus*, who remembering that he had so lately been concern'd in the Death of *Stephen*, a violent Persecuter of the Christians, and but just before was sent from the *Sanhedrin* with a special Commission to that purpose, could scarce believe him sincere. But *Saul* every Day increas'd in Spiritual Strength, and was soon able to repel all the Jews Arguments, enforcing his own with such Evidence, that they were not able to deny the Proofs he gave of Jesus being the Messias. This Christian Courage and Spiritual Freedom of *Saul*, which baffled the Jews in all their Disputes, so exasperated them, that they enter'd into a Conspiracy against him, resolving to destroy him; but having timely Notice, he prevented their Malice by an honest Stratagem: For the Disciples understanding that the Jews kept a constant Guard at the Gates of the City, and that it was impossible to convey him from thence by Day-light, took the Opportunity of the Darkness of the Night, and let him down the Wall in a Basket, by which means he escaped to *Jerusalem*. Where when he offer'd himself to the Conversation of the Faithful, they were afraid to

(r) *Arabia*. St. Luke in the Acts of the Apostles does not mention St. Paul's going into *Arabia*, he being not acquainted with him then, and consequently not accompanying him, as he did in most of his other Travels. But St. Paul in his Epistle to the *Galatians*, c. i. v. 17. makes this out very plain; for there he says, that upon his Conversion he did not

go immediately to *Jerusalem* to the Apostles that were instated in that Office before him; but without applying himself to any other, he presently after his Mission from Christ went into *Arabia*, and after return'd again to *Damascus*, and there preach'd Christ in their Synagogues. Acts 9. 19, 20.

associate with him upon the Account of his former Character; but *Barnabas* introducing him to the Apostles, vouches for his Sincerity, declaring the Manner of his miraculous Conversion, and that in Confirmation of his Mission, which he in a special Manner had received from the Lord, he had openly preached at *Damascus* the Gospel of Christ. Upon this Assurance he was received by the Apostles, and imployed in the Work of his sacred Calling, to which, by his Christian Courage and great Abilities, he was a bright Ornament. But here likewise, as before at *Damascus*, signalizing himself in all Disputes with the Jews that understood Greek, they were so enraged at his pious Zeal, that they attempt his Life; which the Brethren understanding they convey him from *Jerusalem* to *Casarea*, and thence to *Tarsus*, the Place of his Birth.

Now all the Christian Assemblies through *Judea*, *Galilee*, and *Samaria*, were permitted the quiet Use of their Religion, daily improving and increasing, and superstructing upon that Foundation the pure and pious Practices of all Christian Virtues. And as *Peter* went his Perambulation through all those Churches, he went to visit the Jewish Christians that were at *Lydda*, where he wrought a miraculous Cure upon *Aeneas*, who had been afflicted eight Years with the Palsy, and was not able to help himself. Upon which Miracle the Inhabitants of *Lydda* and *Saron* generally received the Faith. At this Time there was at *Joppa* a Woman that had received the Faith, whose Name was *Tabitha* or *Dorcas*, who by extraordinary Industry and Labour in her Profession and Way of Imployment was capable and ready to do all good Offices of Charity and Liberality to the Necessitous, which she never fail'd to do: And thus full of good Works she was taken sick, and died. Having therefore by Way of Preparation for her Interment washed her Body, according to their Custom of Burying, they laid her in an Upper-Room. Now *Lydda* being near *Joppa*, the Disciples sent Messengers to *Peter* intreating his Presence among them, and when he came to *Joppa* they shewed him into the Room where *Tabitha* was laid out,

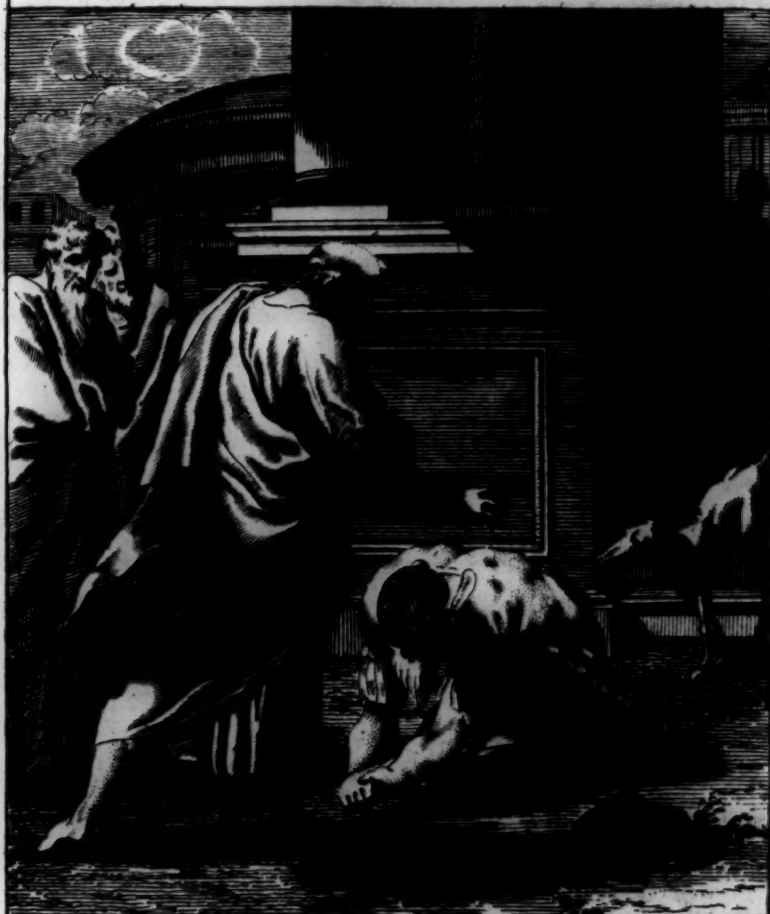
and the poor Widows who had been cloathed by her Christian Bounty came weeping to *Peter*, and shewed him the Inner and Upper Garments which she either made herself, or caused to be made, as Monuments of her Charity. Then *Peter*, ordering the Company to withdraw, kneeled down and prayed, and, turning to the Body, said, *Tabitha, arise*. Upon which, opening her Eyes, she sat up; and *Peter* giving her his Hand help'd her up, and presented her alive to her Friends that lamented her Loss. The Fame of this Miracle soon spread through the Place, and Multitudes were thereupon converted to the Faith, being no longer able to resist such Evidences and Convictions of the Truth of the Gospel. To finish this great Work therefore, *Peter* continued some Time at *Joppa*, taking up his Residence in the House of one *Simon* a Tanner.

Upon the Borders of *Palestine*, about seventy Miles from *Jerusalem* stood the stately City of *Casarea*, where the Romans kept a Garrison to awe the conquered Jews, Part of which was called the *Italian-Band*, and commanded by one *Cornelius*; who was a devout Profelyte of the Jews, that worshipp'd the true God, and his Family led by his pious Example did the same; besides, to render himself dearer to God, he was very charitable to the Poor, and constant at Prayer. And as he was one Day, at Three in the Afternoon, at this Religious Exercise, he saw an Angel, who called him by his Name. But when he discerned it to be a Message from God, in great Fear and Astonishment he said, *Lord, what is thy Pleasure?* To which the Angel gives this comfortable Reply, “Thy Prayers and many Works of Charity are accepted
“ by God as a special Sacrifice, and have brought down
“ a Blessing upon thee. Now send away to *Joppa*, and
“ at the House of one *Simon* a Tanner, near the Sea-side,
“ Inquire for *Simon* whose Sirname is *Peter*, who shall
“ instruct thee in the Knowledge of the Mercy designed
“ thee, and give thee Directions for thy whole future
“ Life.” The Angel being gone, *Cornelius* calls two of his Menial Servants, and a Soldier which was a Profelyte,
and

and lived continually with him; whom, when he had acquainted with the whole Matter of the Vision, he sent to *Joppa*. The next Day, whilst these Men were on the Road, and not far from *Joppa*, about Noon *Peter* went up to the Roof of the House (a Place commodious for Devotion) to pray; and being fasting would have eaten; but he fell into a Trance, and in a Vision seemed to see Heaven opened, and a great Cloth tied at the four Corners, which containing all Sorts of Creatures, clean and unclean, denoting the *Jews* and *Gentiles* together, was let down to the Earth, and there came a Voice to *Peter*, saying, *Rise, kill and eat*. But *Peter* refused, thinking himself bound to eat nothing that was forbidden by the Law, concerning Things clean and unclean. But the Voice spoke to him a second Time, telling him God had taken away those Interdicts concerning Meats; and therefore when God makes no Distinction, he ought not to make any. After three Admonitions the Cloth was taken up into Heaven, and *Peter* was left in great Perplexity, arguing with himself the Meaning of this Vision: But of himself he could not make it out; and therefore whilst he labour'd under this doubtful Anxiety, the Men that were sent from *Cornelius* were just come to *Simon's* House, and stood at the Gate, inquiring for *Peter*; at which Instant of Time it was revealed to *Peter* by divine Affliction, that three Men inquired for him, and that he must go along with them, making no Question upon those *Jewish* Scruples of the Unlawfulness of conversing with the *Gentiles*. *Peter* straightway obeys the heavenly Admonition, and goes down to the Men, demanding the Cause of their coming; who tell him, That *Cornelius*, a Profelyte of the *Jews*, and generally well esteemed by them, had seen a Vision, and therein was commanded by an Angel of God to send for him to come to him, that he might hear something of great Moment from him. Then inviting them into the House he entertained them that Night, and the next Morning *Peter* went from *Joppa* attended with several of the Brethren to *Casarea*, where they the next Day arrived; and *Cornelius*, to shew the

the greater Respect to his long'd-for Guest, had invited his Kindred and Friends to join with him in the Reception. *Peter* and his Company being arrived at *Cæsarea*, *Cornelius* meets him at his Door, and considering him as an Angel sent immediately from Heaven, he behaves himself with the greatest Humility, paying him Adoration at his Feet. But *Peter* would not permit this Expression from him, telling him, as he raised him from the Ground, that himself was not more than a Man, tho' God had employed him on this Errand. Then addressing himself to the Company, he thus began: "Ye all know that the Laws of the Jewish Religion permit not a Jew to converse with any Gentile; but God hath by Vision revealed to me that I should not make any Difference between Jews and Gentiles: Therefore I came to you without Scruple, as soon as I was sent for: I desire therefore to know the Cause of your sending for me?" *Cornelius*, who was nearest concern'd in this great Affair, answers for the Company: "Four Days since I was fasting until this Time of the Day, and at Three of the Clock retiring to Prayer, an Angel appeared to me in the Shape of a Man in bright Apparel, and said, *Cornelius*, thy Prayer is heard, and thy Alms recorded in the Book of Heaven; send therefore to Joppa, and inquire at Simon the Tanner's for Peter, who, when he cometh, shall instruct thee what to do. In Obedience to the Divine Decree I sent to thee, and thus far all Things in the Vision are fulfilled. It only now remains that thou instruct us farther in the Will of God, how we shall behave our selves; for to that End are we now met together." Then *Peter*, laying aside all personal Distinctions and Prerogatives, makes the following Improvement of the former Vision: "I am thoroughly persuaded, O my Brethren, that God is no Respector of Persons; but of what Nation soever a Man be, if he undertake the Service of the true God, and exercise Works of Mercy and Devotion, he shall certainly be accepted by God, and rewarded with higher Revelations and Graces

ACTS CHAP. X.
Cornelius falls down at Peters feet



ACTS 10. Verse 15.
And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.



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" from him. The Doctrine which hath been preached
 " through all *Judea*, and which was first preached in
 " *Galilee*, after *John's* Preaching and Baptizing, con-
 " cerning *Jesus of Nazareth*, is no strange Thing to you;
 " how by the Testimony of the Holy Ghost descending
 " on him, and by the Power of working Miracles, God
 " authorized him; and accordingly he hath executed
 " his Office, in calling to Repentance, curing Disea-
 " ses, and casting out Devils, by the Power of God,
 " which was present with him. Of all which wonder-
 " ful Things performed by him we are Witnesses, and
 " likewise of his Crucifixion and Resurrection, that great
 " Conquest over Death. But this Manifestation was not
 " immediately made to all the *Jews*, but only to his Dis-
 " ciples, whom God had inclin'd to leave all and follow
 " Christ; and as he had chosen them to be Witnesses of
 " all that Christ did when he was living, so he ordain'd
 " them Witnesses of his Resurrection, giving them the
 " Honour of eating and drinking with him after he rose
 " from the Dead. And this God hath appointed us to
 " publish, and to proclaim to all the World, that this
 " crucified Christ is raised to God's Right-Hand to be
 " Judge of all Men. This is he, of whom all the Pro-
 " phets foretold, that in him God would make a new
 " Covenant with Mankind, of which this is the Sum,
 " That although Men were Sinners, yet upon receiving
 " him, and imbracing his Doctrine, they should by their
 " Prayers offered to God in his Name obtain Pardon."
 Whilst *Peter* was thus speaking, the Holy Ghost came
 down upon the whole Audience, and inspired them with
 Gifts and Graces, fitting them for several Conditions in
 the Church: Which was a wonderful Confirmation of
 the preceding Visions, and that Part of *Peter's* Discourse
 concerning the taking off the Distinction of Prerogative be-
 tween the *Jews* and *Gentiles*. And this more particularly
 affected the *Jews* that had received the Gospel, who seeing
 the Holy Ghost equally inspiring this Assembly were con-
 vinced, and praised God for this impartial Distribution of
 his Mercies. Then *Peter*, by Way of Application of what
 he

he had before preached to this happy Congregation, says, "There is no Scruple to be made of receiving these into the Freedom of the Gospel, although they be Gentiles, since God by the immediate Descent of the Holy Ghost hath allowed them." Upon which they were all baptized in the Name of the Blessed Trinity; *Peter* at their earnest Request tarrying some Time with them.

Before *Peter's* Return from *Joppa Casarea* the Apostles and Disciples at *Jerusalem* had heard that the People of other Countries, which were not *Jews*, had imbraced the Doctrine of Christ. And at *Peter's* coming to *Jerusalem*, the *Jewish* Christians, that still kept constant to the Observation of the *Mosaical* Law of Circumcision, of abstaining from unclean Things, and conversing with Men of any other Nation, accused *Peter* of too much Freedom in conversing with those that were not circumcised, and eating with them, which, according to the Law of the *Jews*, was positively forbid. But *Peter* made his Apology by giving them an exact Account of the whole Proceeding, with the Occasion of it; and at last draws this Conclusion from it: "Since God hath been pleased to allow these *Gentiles* the same Privileges with us who have been his constant Disciples, and since the Gift of the Holy Ghost, which is the Solemnity of our Mission and Apostleship, hath been likewise imparted to them, it must in me have been direct Disobedience to God, if I had declined receiving them into the Church, or refused to preach to and converse with them." With this Account of *Peter's* they were highly satisfied, and blessed God, who had communicated the same Mercy to the *Gentiles* which he had done to the *Jews*. But still the Disciples that were dispers'd upon the Persecution and Death of *Stephen* preached the Gospel to the *Jews* only.

After this the Apostles sent *Barnabas*, a pious Man, indued with many excellent Gifts, to *Antioch*, where being highly pleased with the good Success the Gospel had been preached, advised them to continue stedfast to the

the Faith of Christ; and going from thence to *Tarsus* to find out *Saul*, they both returned to *Antioch*, where for the Space of a Year they resorted to the Place of publick Assemblies, instructing and confirming all that came. And those that had received the Faith of Christ being before called *Nazarites* or *Galileans*, were first of all in *Antioch* styled Christians.

About this Time some of the chief Men, that had the Gift of Prophecy, came by the Appointment of the Church at *Jerusalem* to *Antioch*; and one of them named *Agabus*, by Revelation from the Spirit of God, foretold that there should shortly be a very great Famine through the whole World, which accordingly came to pass in the Reign of the Emperor *Claudius*; upon which the Christians in all Places, according to their Abilities, resolved to send Relief to the Christians in *Judea* in this Time of Dearth, and sent it to be distributed to them that were in want. This Liberality from other Parts of the Church was by *Saul* and *Barnabas* brought and put into the Hands of the (s) Bishops of *Judea*.

About

(s) Bishops. The Word in the *Acts*, Ch. 11. v. 30. is *Presbyteroi*, Elders. It is here first met with in the Christian Church, and therefore will require explaining. Among the Greeks the Word *Elders* was used for Rulers and Old Men: Among the Hebrews it signified the same, denoting Dignity and Preferment in the Old Testament. Thus *Eliezer*, Abraham's Steward, is in *Gen. 24. 2.* called the Elder of his House. So the Elders of *Pharaoh's* House, *Gen. 50. 7.* are the Administrators of his House, and all *Egypt*. Elders likewise were one of the three Orders of the *Sanhedrin*, which consisted of Elders, Scribes, and Chief Priests. And though this Title has been extended to a second Order in the Church, and is now only in use for them under the Name of *Presbyters*, yet in the Scripture Times it belonged principally, if not only, to Bishops, there being no Evi-

dence that any of that second Order were then instituted, though soon after, before the Writing of *Ignatius's* Epistles, there were such instituted in all Churches. Of these first Apostolical Times, the Testimony of *Clement's Romanus*, in *Epist. 1. ad Corinth.* is observable, *Christ was sent from God, and the Apostles from Christ, and they went preaching the Gospel. They therefore preaching in the Cities and Countries, constituted their first Converts into Bishops and Deacons of those that should afterwards believe.*

Agreeable to this is that of *Ephraimus*, L. 3. c. 1. *When Need required Bishops were constituted; but whilst there was no Multitude of Christians, there were no Presbyters constituted, (in our modern Use of that Word,) but they contented themselves with a Bishop alone in every Place, and his Deacons to attend and minister to him. Accordingly Sr. Paul gives*

Direction

About this Time, being the Forty third Year of Christ, *Agrippa*, Grandson to *Herod* the Great, having obtain'd great Part of his Grandfather's Dominions, and so calling himself by his Name, resolv'd to persecute the Christians, especially the Apostles at *Jerusalem*, only to gratify the *Jews*. And in this Persecution *James* the Apostle, the Son of *Zebedee*, was beheaded by *Herod's* Command. Who seeing this cruel Fact pleas'd the bloody *Jews*, was resolv'd to prosecute this barbarous Way of Proceeding, and apprehended *Peter* also about the Time of the *Jews* Passover: Having imprison'd him he set a Guard of sixteen Soldiers over him, intending after the Passover to bring him forth to the *Jews*, and, if they thought fit, to put him to Death. During *Peter's* Confinement the Church fail'd not to offer up their constant Prayers for his Preservation. And the Night before *Herod* intended to bring him to the Assembly, to have their Suffrage to condemn him, whilst *Peter* was sleeping, more securely under the Protection of Heaven than his double Chains and Guard, an Angel descended in a bright Cloud, which illuminated the Prison, and touching his Side, bid him rise. Upon which he waked, and found his fetter'd Limbs at Liberty. Then the Angel bids him dress himself, and follow him. *Peter* in this joyful Disorder obeys, not knowing what was really done, but thought

Direction to Bishop *Timothy* for the ordaining of Officers in the Church, he names Bishops and Deacons, but no second Order between them, 1 *Tim.* 3. 2, 8. and so to *Titus*, *Tit.* 1. 7. & 2. 1. And so in the Church of *Jerusalem* it is clear by Story that *James* the Brother of our Lord being soon after Christ's Ascension constituted Bishop of *Jerusalem*, the Deacons are the first that were added to him, *Act.* 6. From whence it will be sufficiently clear'd, that the *Presbyteroi*, or *Elders*, here are the Bishops of the several Cities or Congregations of Converts in *Judea*, to whose Care and Management this Collection of Alms during the Fa-

mine was trusted. And that this was an ancient Custom is plain from the Forty first Apostolick Canon, which says, *The Bishop shall have the Goods of the Church in his Power*, &c. But still to prove that by *Elders* in these Times were meant Bishops, *St. Chrysostom* in 1 *Tim.* 4. *Homil.* 13. By *Eldership* he means not (those that in his Days were called) *Presbyters*, but *Bishops*, for *Presbyters* did not ordain *Bishops*, and therefore *St. Peter*, 1 *Pet.* 5. 1. and *St. John*, 2 *John* 1. & 3 *John* 1. calling themselves *Elders*, it can be meant of no other than *Bishops*, because they ordain'd *Bishops* themselves, which Thing bare *Presbyters* could not do.

thought he had been in a Dream or Trance. The Prison being in the Suburbs, they passed the first and second Wards, where Watch was kept every Night without the Gates; and at last they came to the Iron-Gate that led to the City, which opening to them of its own Accord they passed through it; and when they had gone through it into the Street, the heavenly Guide having carried his sacred Charge out of Danger of the Guards disappeared, leaving *Peter* alone. By this Time *Peter* was perfectly awake, and considering what had happen'd, he said to himself, *Now I am satisfied that God hath sent his Angel to deliver me from the Hands of Herod, and from the Expectation of the Jews.* And as he was ruminating on his miraculous Escape he came to the House of *Mary*, a Place where many Christians at this Time of Night met to pray, and were then performing their Devotions. *Peter* knocking at the Door, a Damsel named *Rhoda* came to know who it was, and hearing *Peter* answer, she, over-joy'd to hear his Voice whom she thought in Prison, runs into the House, and acquaints the Company that *Peter* was at the Door. They tell her she was mad: But she persisted in her first Report. Then they being moved with her constant affirming of it, and yet being confident that *Peter* was in Prison, thought she affirmed it not from knowing *Peter's* Voice, but from hearing mention of *Peter's* Name; and thereupon concluded that though *Peter* himself could not be there, yet there was some (t) Messenger sent from him, which might mention his Name. But whilst they were thus debating among themselves, *Peter* continued knocking at the Door; and when they let him in, they were mightily surpriz'd to

(t) *Messenger.* The Word *Angel*, which by Way of Excellence is put to denote the immortal Spirits attending on God, doth primarily, and in the common Use, signify a *Messenger*; and from thence only denote those Spirits, because they are Messengers of God, imployed by him: And consequently, 'tis as certain that it may

signify here; no more than a Messenger from St. *Peter*; so it doth *Matthew* 11. 10. *Mark* 1. 2. *Luke* 7. 27, &c. And so the Angels of the Churches were not those immortal Spirits, *Rev.* 1. 19. but as the Apostles sent Messengers to several Churches, who were to do according to their Appointment.

to see him in Person. But lest their Joy might prove mischievous, and discover his Escape to the Neighbourhood, he beckon'd to them with his Hand to be silent, whilst he told them how wonderfully God had delivered him out of the Hands of his Enemies: And to shew the just Deference that was due to the Bishop of the Place, he bid them go and acquaint *James* with this good News, that it might be communicated to the rest of the Brethren; and immediately he parted from them, and went to a Place of greater Security, to avoid the Search he knew would of Course be made among his Friends and Acquaintance; and therefore he went to *Casarea*, where he staid till the Noise of his Escape was over.

The next Morning, as soon as it was Day, the Soldiers missing their Prisoner were in the utmost Confusion, none being able to imagine which Way he could escape; which *Herod* hearing of, he sends for the Guard, and strictly examin'd them; but they giving no Account of the Matter, he commands them to be put to Death, imputing the Escape to their Connivance or Neglect.

At this Time there was some Misunderstanding between *Herod* and the Inhabitants of *Tyre* and *Sidon*, against whom he was about to declare War. But they dreading his Power, made Interest to *Blastus*, *Herod's* Chamberlain, to intercede for them, and make up the Matter; for they could not subsist without his Favour. Upon this Occasion *Herod* appointed a Day to hear and determine the Business; and being dressed in his Royal Robes, and seated on his Throne, he made a Speech to them. The fawning Crowd thinking to ingratiate themselves, and please the Tyrant's Pride with flattering Applause, rend the Sky with their noisy Shouts, crying out, *He speaks more like a God than a Man.* *Herod* with secret Pride and Vanity assumes that Praise to himself which belong'd only to God. This accumulative Sin of Blasphemy added to his Persecuting, and other Sins, render'd him ripe for divine Vengeance, which immediately seizing him with inexpressible Torment in his Bowels, terminates in a swift Mortification, and depriv'd him of Life:

Life: A just Reward for affecting the nauseous blasphemous Flattery of the clamorous undiscerning Populace.

This Tyrant thus remov'd, the Gospel flourish'd and increased, new Converts daily thronging to be admitted to the Faith: And *Barnabas* and *Saul* having discharged their Trust in carrying the necessary Provision appointed for the Relief of the poor Christians at *Jerusalem*, and other Parts of *Judea*, return'd from thence to *Antioch*, and took along with them *John*, whose Surname was *Mark*.

In that Part of the Church which was at *Antioch* there were several eminent Persons of the Churches of *Syria*, who having appointed a solemn Fast, as they were performing their Office of Prayer to God, the Holy Spirit of God by some Afflation or Revelation commanded them to consecrate *Barnabas* and *Saul* to the Apostleship, to which God had already designed them. In order to which they appointed another solemn Day of Fasting and Prayer, and by Imposition of Hands ordain'd them to the Work for which God had appointed them. Having thus received their Commission of the Holy Ghost by the immediate Appointment of God himself, they set out for *Seleucia*, and from thence sail'd to *Cyprus*, where in the City of *Salamis* they publicly preached the Gospel in the Synagogues of the Jews, having *John* Surnamed *Mark* with them, whom they sent on any Part of their Charge whither themselves could not go. From *Salamis* they travell'd through the Isle to *Paphos*, another City of *Cyprus*, where the Temple of *Venus* was. And here they met with *Barjesus* the (v) Sorcerer, who being intimate with *Sergius Paulus* the Proconsul, a prudent virtuous Man, and inclinable to receive the Faith, did all he could to divert him from the Conversation of these

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two

(v) Sorcerer. The Word *Elymas* in the Arabian Language signifies knowing and skilful, and is applied to those that know Things divine and human. So the Word *Magos*, with the Greeks, is the Title of those Wise-Men skill'd in the secret Learning, and whom we originally call *Magicians*.

two Apostles. But (w) *Paul*, being in an extraordinary Manner incited by the Spirit of God, in a holy Rage, casting his Eyes on *Barjesus*, he thus expressed his Abhorrence, "O thou vile Sorcerer! Like the Devil, by whom thou workest, thou art an Enemy to all Goodness; wilt thou persist in Sorcery in Defiance of the Faith of Christ, which comes arm'd with a much greater Power of Miracles than those to which thou falsely pretendest? Thou shalt soon see the Vengeance of Heaven upon thy cursed self; for thou that presently holdest out against the Light of the Gospel shalt lose thy Sight, which by the immediate Power of God shall be taken from thee for some Time." And immediately he was struck blind, imploring the Aid of some kind Hand to lead him. This Act of miraculous Blindness upon the Sorcerer convinced the Proconsul, and converted him to the Faith.

Having performed great Things, and converted many here, he with his Company, except *John*, who return'd to *Jerusalem*, went by Sea from *Paphos* to *Perga* in *Pamphylia*, and from thence to *Antioch* in *Pisidia*, where on a Sabbath-Day going into a Synagogue, they sat down; and after the Lessons, one out of the Law, the other out of the Prophets, it being the Custom for the Jewish Doctors to expound and apply some Part of the Scripture for the Instruction of the People, the chief Persons of the Assembly which were present sent to *Paul* and his Companions, to know whether they were prepared for that Purpose. Whereupon *Paul* laying hold of this Opportunity, and beckoning with his Hand for Silence, thus address'd himself to the Congregation: "At-

"tend

(w) *Paul*. There are several Accounts of *Saul's* two Names. But the most probable of them is that of *Origen* in the Preface of the Epistle to the Romans; where he saith, That *Saul* being a Jew born in a City of the Romans, had at his Circumci-

sion two Names, *Saul* a Jewish, and *Paul* a Roman Name. And this is agreeable to the Form of Speech in *Acts* 13. 9. But *Saul*, who is also *Paul*, noting him to have had two Names at once, and not to have changed one for the other.

“tend ye Men of *Israel*, and all you that fear God: For
“it was your God, the God of *Israel*, that chose *Abra-*
“*ham*, and promised to bless and multiply his Seed, and
“accordingly performed it, increasing them to a very
“great Number, even at a Time when they were Slaves
“in a strange Land, from which he in a miraculous Man-
“ner deliver’d them: And for forty Years, though they
“murmur’d and rebell’d against him, treated them
“with much Tenderness and paternal Care, destroying
“seven Nations in the Land of *Canaan* to make Room
“for them. After that, for the Space of Four hundred
“Years, he furnish’d them with able and valiant Gene-
“rals to fight their Battels; which Sort of Government
“lasted till *Samuel’s* Time, who being a Prophet ruled
“them in God’s Name and Stead for a While: Of whose
“peaceful happy Reign being weary, they desired a
“King to march before them; upon which God gave
“them *Saul* the Son of *Kish*, who govern’d them Two
“and forty Years: And when God in his Displeasure had
“removed him, he gave them *David* to be their King,
“who, God promised, should rule his People after his own
“Will. From this Man’s Posterity, as he promised, did
“Jesus descend, appointed by God to be the Law-giver
“and Judge of the World, to rule and govern all, and
“to fight their Battels against Sin and Satan. And as *John*
“preached Repentance in order to Baptism, he renoun-
“ced being the Messias, telling them that he was but his
“Forerunner, and that he should shortly come himself,
“and preach amongst them; and that for his own Part,
“he was not worthy to be one of his Disciples. And
“now Brethren and Countrymen, this Gospel, which
“Christ brought into the World, is sent to be proclaimed
“and made known to you. For the *Sanhedrin* and Peo-
“ple of *Jerusalem* that then was, notwithstanding the
“Prophecies which foretold his Coming, the many Mi-
“racles he wrought, and the general Good he did among
“them, they adjudged him to Death, and so in some
“Manner fulfilled the Prophecies which they would not
“understand then. And though he was perfectly inno-

“ cent, no capital Accusation being brought against him,
 “ yet by Clamours and Threatnings they never ceased
 “ importuning *Pilate* till they crucified him. And when
 “ they had fulfilled the Scripture concerning him, by ex-
 “ erting their Malice thus against him, they took him
 “ from the Cross, and burying him in a Sepulchre, they
 “ set a Watch to guard it, and prevent his Resurrection.
 “ But after all their Vigilance God raised him from the
 “ Dead. Forty Days after this he continued upon Earth,
 “ and was seen several Times to converse with his Dis-
 “ ciples, and others, who from the Beginning had at-
 “ tended on him, and who do now testify the Truth of
 “ all these Things to the *Jews*. And the Subject of this
 “ Gospel, which we preach to you, is the Promise made
 “ to our Fathers, which God hath now fulfilled in raising
 “ *Jesus* from the Dead. Of which also that in the second
 “ *Psalms* was a Prophecy, when to *David*, after his Per-
 “ secution, it was said, *Thou art my Son, this Day have*
 “ *I begotten thee*; that is, Set him upon his Throne, and
 “ given him the Title of greatest Dignity, which is the
 “ Title of a King. To the same Purpose also, that God
 “ should not only raise him from the Dead, but also se-
 “ cure him never to die any more, are those two other
 “ Prophecies; one of *Isaiah* 55. 3. *I will give you the*
 “ *sure Mercies of David*: The Expression of an everlast-
 “ ing Covenant, spoken literally to the People of *Israel*,
 “ that God would perpetuate to them the Mercy pro-
 “ mised to *David*, that of giving one of his Seed to sit
 “ on his Throne; but here accomodated to *Christ*, that
 “ though he were crucified, yet he should rise again, and
 “ never die any more. And to this most clearly belongs
 “ that other Prophecy of *David*, *Psalms* 16. 11. *Thou*
 “ *shalt not suffer thine Holy one to see Corruption*. Which
 “ Words cannot be applied personally to *David*, because
 “ he having lived his Term of natural Life died, and
 “ never rose again, but his Body putrified in the Earth.
 “ But he in whom that Prophecy was compleatly ful-
 “ filled, being sent by God into the World, and crucified,
 “ and by the Power of God raised from the Dead, never
 “ putrified

" putrified at all, but ascended into Heaven. This there-
 " fore, Brethren, is the Message which we bring, the
 " Gospel that we preach unto you is that of Christ the
 " Messias, who by his Death hath reconciled God to all
 " penitent Believers, and by his Life and Doctrine
 " taught us a Way, wherein we may obtain pardon of
 " Sin, such as was not to be found in the *Mosaical Law*.
 " And whosoever receives and obeys him, shall certainly
 " be freed and purged from the Wrath of God, and the
 " Punishments which attend Sin in another World, from
 " which the Law of *Moses* could not, with all its Cere-
 " monies, Washings and Sacrifices, purge or cleanse any.
 " You are therefore nearly concern'd to take care, that
 " by your obstinate rejecting this Way of Salvation, now
 " preached and confirmed from Heaven by God's raising
 " Jesus from the Dead, you do not bring a remarkable
 " Destruction on your selves, in the same Manner as it
 " fell on the *Jews* from the *Chaldeans*, as a just Punish-
 " ment for their Despising the Mercies of God, and go-
 " ing on impenitently in their Sins against all the Mes-
 " sages sent them by the Prophets; and by thus doing
 " you will cause the Gospel to be removed from you to
 " the *Gentiles*: A Thing which will soon come to pass,
 " both in respect of your losing the Benefit of having the
 " Gospel preached to you, and of the *Romans* coming
 " and destroying you; though so incredible to you, that
 " ye will not believe it, when the News of it shall come
 " unto you by them that see it done." *Paul* having
 ended his Sermon, as he was going out of the Syna-
 gogue, the Profelytes, or pious Persons that were of hea-
 then Birth, desired to hear more of this Subject the next
 Sabbath.

The Assembly being broke up, several of the *Jews*
 that believed, and Profelytes followed *Paul* and *Barna-
 bas*, who preached to them, and by Way of Exhortation
 confirmed them in the Faith of the Gospel. The next
 Sabbath the People came in great Crowds to hear the
 Apostles, they being desir'd the Sabbath before to per-
 sue their Discourse. With this Expectation then all that

could come to the Synagogue, which seeming tumultuous, the Chief of the *Jews* grew horribly enraged, not only opposing *Paul's* Preaching but treating them with very ill Manners and foul Language.

But these Contumelies and Reproaches neither affected nor discourag'd the Christian Heroes, who openly declar'd, That now they had performed their Charge from Christ of Preaching the Gospel first to the *Jews*, before they applied themselves to the *Gentile* World. "But," said they, "since ye *Jews* behave your selves so obstinately and perversly, that you become utterly unworthy and incapable of any Benefit by the Gospel, we are now by Appointment to leave you, and preach to the *Gentiles*. For this was the Direction of God, that Christ being preached to the *Jews* first, and being rejected by them, should be preached to all other People of the World; and this is the Sum of that old Prophecy of *Isaiah* 49. 6. *Thou shalt be for Salvation to the Ends of the Earth.*" When the *Gentiles* heard, that this Pardon of Sins and Salvation by Christ was allowed them, they rejoiced, and blessed the Name of God for this glorious Mercy of his revealed in the Gospel; and all they that had any Care or Thought of the Life to come, received the Doctrine of Christ, thus preached to them. And the Gospel was preached and imbraced by all the Inhabitants there, except some of the *Jews*, who exasperated some of the female Profelytes, those of Quality, and the Governours of the City. But the Apostles seeing their Obstinacy, used that fatal (x) Ceremony appointed by Christ in this Case, thereby foretelling the Destruction which would soon overtake them, and leaving them in this desperate State, with Curses hanging over their Heads, they went to *Iconium*. And all the Christians were filled with spiritual Joy at what they saw thus performed, and went on zealously in their Duty.

Whilst these two courageous Champions of the Church Militant

(x) Ceremony. *Viz.* Shaking the Dust off their Feet.

Militant preach'd the Gospel at *Iconium*, they so powerfully convinc'd the People, that great Numbers both of *Jews* and *Gentiles* received the Faith. But the Refractory unbelieving *Jews* incensed the unconverted *Gentiles* against the Apostles and their Converts. And here they tarried some Time, preaching the Gospel in their publick Assemblies, and God added his Testimony to their Preaching, by inabling them to work Miracles. But notwithstanding the mighty Interest and Prevalence they had over the Minds of those that were piously inclin'd, the Infidel *Jews* had made a great Party against them, in-somuch, that the Multitude were divided, some holding with the *Jews*, and others with the Apostles. But the Apostles hearing that there was an Attempt designed upon them, to prevent the Mischief which so great a Concourse of People must necessarily occasion, and to preserve themselves from the Danger that threatned themselves, they prudently withdrew from *Iconium*, and fled to *Lystra* and *Derbe*, Cities of *Lycaonia*, and to the Country thereabout; where they preached the Gospel. And whilst they were at *Lystra* a happy Opportunity presented both for the Promulgation of the Gospel, and the Conversion of a People wholly devoted to *Paganism*. A poor Cripple, lame from the Hour of his Birth being one of the Apostle's Auditors, is particularly observ'd by *Paul*, who looking earnestly upon him, and either by his Words, overheard by *Paul*, or by his own discerning Spirit, perceiying that he believed they were able to cure him, *Paul* speaking to him, loud enough to be heard by the rest of the Assembly, said, *Stand upright on thy Feet*; and by the bare Speaking of the Word his Feet were made so strong, that he leaped and walked. When the People saw what *Paul* had done, they concluded that this Miracle could not be done, but by the immediate Presence of a Deity, and therefore running about in great Confusion they cry'd out, That the Gods had put on human Shape, and come down among them. And *Barnabas* they look'd on as *Jupiter* the supreme God, and *Paul* as *Mercury*, the Interpreter of the Will of the Gods, be-
cause

cause he spoke more than Barnabas did. But as soon as this Miracle came to the Ear of the Priest of Jupiter, the President of their City, they came to the Place where Paul and Barnabas were, bringing Oxen with Garlands on their Horns, intending to offer sacrifice to them. But the Apostles abhorring such Blasphemy, rent their Garments in detestation of it, saying, Sirs, *Why do ye these Things? We are but Men our selves, subject to the Passions of humane Nature like you, and are come to dehort you from these Idolatries, and to persuade you to the Service of the living God, who made Heaven and Earth, and all Things therein, who in Times past left the Gentiles to their own blind Worship, but sufficiently at the same Time evidenc'd himself to them by the great Blessings of Temporal Things, in bestowing fruitful Seasons, the particular Acts of his Power and Bounty, to dissuade them from their Impieties.* These Arguments, though so pressingly urg'd by the Apostles, could scarce restrain them from sacrificing. But whilst Paul and Barnabas were labouring the Recovery of these poor Idolaters, some infidel Jews, that came from Antioch and Iconium, fearing this People should be persuaded to the Truth, instigated the giddy Multitude to join with them, against the Apostles, and easily prevailing, they in a tumultuous Manner threw Stones at them, and Paul falling, they believ'd they had kill'd him; In which Condition they dragg'd him out of the City as a dead Man. But as the Christians there came piously to interr Paul, he rose up, and went privately with them into the City, and the next Day Barnabas and he went to Derbe, where having preached the Gospel, and converted many to the Faith, they returned to Lystra, Iconium and Antioch, in which places they confirm'd those they had before baptiz'd, and exhorted them to perseverance, telling them that they must suffer many Tribulations before they could arrive at Heaven. And when they had consecrated Bishops for them in every Church by Fasting, Prayer and Imposition of Hands, they took their Leave of them, recommending them to the good Providence of Christ, whose Faith they had received. And
after

after they had pass'd through *Pisidia* they came to *Pamphylia*, and having preach'd the Gospel in *Perga*, they went to *Attalia*, and thence they came by Sea to *Antioch*, from whence they set out upon this holy Expedition. And when they had assembled the Church, they gave an account of the Ambassy, how it had pleased God, that by their Preaching to the Jews in the *Gentile* Cities, many *Gentiles* had received the Faith. In which Place they abode with the Disciples a long Time.

And here some converted Jews, who, though they believed in Christ, yet thought themselves bound to the Observation of the whole *Mosaical* Law, told the *Gentile* Profelytes, that they must submit to the whole Law, and be circumcised, or else they could not be saved. This *Paul* and *Barnabas* oppos'd, and the Question being undecidable among themselves, they appeal to *Jerusalem*, the Metropolis of *Syria* and *Antioch*, and send *Paul* and *Barnabas* thither for the Determination of this Question. And the Church bore the Charges of their Journey. As they pass'd through *Phenice* and *Samarria*, they told them the great Cause of this their Journey, and all the Christians were glad that this Question was like to be determin'd. And when they came to *Jerusalem* they were kindly received, especially by *James* the Bishop of *Jerusalem*; and declaring the great Success God had given to their Preaching among the *Gentiles*, they inform'd them of their Message, how that when the *Gentile* Profelytes, or others uncircumcised came in to the Faith, some judaizing Christians, of the Sect of the Pharisees, said, that such of the *Gentiles*, as came in to the Faith of Christ, were oblig'd to receive Circumcision. Hereupon they met in Council to deliberate about this Question. But *Peter*, to whom God by Miracle had determin'd it before, thus address'd himself to the Council. "It is well known to you all, that some Time since God made choice of me first to preach the Gospel to the *Gentiles*, particularly to *Cornelius* and his Family: And God, that knew the Sincerity of their Hearts, testified that they were acceptable to him and fit to be baptized, bestowing the

Gift

“ Gift of the Holy Ghost upon them, as he had before
 “ upon us, making no difference between us and them.
 “ By this one Act of God to them, it is plainly already
 “ determin’d; why then do ye press this Thing so con-
 “ trary to the Will of God, and impose upon the Gen-
 “ tile Converts the Performance of the *Mosaical* Law,
 “ which belonged not to them, and which we *Jews*
 “ were so far from being able to perform, that we could
 “ not be justified by it? For through the great Mercy of
 “ God, ’tis by the Gospel we expect Salvation and Justi-
 “ fication, through Faith and Obedience to Christ; and
 “ not by Observation of the *Mosaical* Law. Whence it
 “ is plain, that if the *Gentiles* believe, they have the
 “ same Way to Salvation as we.” Then *Paul* and *Barnabas*,
 in confirmation of what *Peter* had said, declared
 what Miracles God had done by them in the Conversion
 of the *Gentiles*, which was another Argument and Testi-
 mony from Heaven, that no difference ought to be made
 between the *Jews* and *Gentiles*. Then the whole Coun-
 cil expecting *James’s* Determination, as Bishop of *Jeru-
 salem* and President of the Council, he stood up and spake:
 “ Men and Brethren, *Peter* hath sufficiently demon-
 “ strated, that it was the Will of God (as in the Case of
 “ *Cornelius*) that the *Gentiles* should without scruple
 “ have the Gospel preached to them, and be baptized.
 “ And this is agreeable to what hath been foretold by
 “ the old Prophets; for they are the Words of God by
 “ *Amos* 9. 11, 12. In the later Days I will return, and
 “ build up the Tabernacle of David, which is fallen down,
 “ and I will build again the Ruins thereof, and will set it
 “ up; that the Residue of Men might seek after the Lord,
 “ and all the *Gentiles* who call upon my Name, saith the
 “ Lord, who do all these Things. This, though not ac-
 “ tually fulfill’d in these later Days, was yet foreseen and
 “ determin’d by God long ago, and accordingly thus
 “ foretold through Revelation from God by that Prophet.
 “ Therefore it is my Conclusion and Determination, That
 “ we should not compel them to be circumcised, who
 “ from *Gentiles* turn Christians, but content our selves if
 “ they

" they believe. For we that are *Jews* need not fear,
 " that this will bring a Contempt upon *Moses* or the
 " Law of the *Jews*, since the contrary appears by the
 " Christian Practice, even where these Proselytes of the
 " *Gentiles* are, the Books of *Moses* are continued among
 " them, being read in the Synagogue every Sabbath-Day,
 " to signify their Respect to the Law." The Business be-
 ing thus determin'd by the Consent of all to the Sen-
 tence of the Bishop of *Jerusalem*, the next Thing was to
 choöse some Bishops of *Judea*, that were present at this
 Council, to go along with *Paul* and *Barnabas* to *Antioch*,
 and they pitch'd upon *Judas* surnamed *Barsabas*, and
Silas, two (*) Bishops of several Churches in *Judea*.
 And then they put their Decree into the Form of an
 Epistle in these Words. " The Apostles, Bishops of *Ju-*
 " *dea*, and the whole Society of Christians in *Jerusalem*,
 " salute the Church of the *Gentiles* which is in *Antioch*,
 " *Syria* and *Cilicia*. We having received an Account,
 " that some of the Judaizing Christians which went from
 " hence indeavoured to subvert you, and to carry you to
 " a groundless new Doctrine of the Necessity of all Chri-
 " stians being circumcised, they having no Instructions
 " from us so to do, We have decreed in Council to
 " send two of our own Bishops to accompany *Barnabas*
 " and *Paul*; Persons that have in Preaching the Gospel
 " behav'd themselves with all sincerity and hazarded their
 " Lives for the Service of Christ. With these we have
 " sent *Judas* and *Silas*, that they may tell you by Word
 " of Mouth more at large what we write in short. For
 " we having prayed to God to send his Holy Spirit to
 " abide among us, and lead us to all Truth, have deter-
 " min'd

(*) Bishops. The Greek word calls
 them *Hegoumenoi*. *Governours*, our
 Translation, *Chief*, *Act*. 15. 22. from
 whence it may safely be resolved,
 that they were Persons intrusted with
 the Power of Bishops in particular
 Churches of *Judea*, and so Members
 of the Council at *Jerusalem*. They
 are likewise *ibid*. v. 32. called Pro-

phets; and when it is said, that there
 were at *Jerusalem* Apostles and El-
 ders, *Presbyterai* signifies not the
 Presbyters of *Jerusalem*, but Bishops
 of *Judea*, and of them are these two
 which are mention'd here; Prophets
 and Presbyters are those that in par-
 ticular Churches acted as Bishops,

“ min’d that the *Gentile*-Christians shall not be oblig’d to
 “ Circumcision or other Judaical Observances, or to any
 “ more than those few Things that have among the
 “ *Jews* been required of all (y) *Profelytes* of the Gate;
 “ that ye abstain from meats offer’d to Idols, and from
 “ blood, and from Things strangled, and from Fornica-
 “ tion: Which Things, if ye shall observe, there will
 “ be no more of the *Mosaical* Law required of you, par-
 “ ticularly Circumcision shall not. Farewel.” The Coun-
 cil having dismiss’d them, they hasten to *Antioch*, where
 calling the Church together, they presented the decretal
 Epistle to them in the Presence of the whole Congrega-
 tion: Which when they had read, they very much re-
 joiced at the Approbation of their Practice by the Apo-
 stles. And these two Bishops, *Judas* and *Silas*, being
 indued with a prophetick Spirit, able to expound and
 interpret the Scriptures, exhorted and confirmed the Be-
 lievers in the Faith. And after some stay at *Antioch* they
 took their Leave, receiving the Prayers and Thanks of
 the Brethren. But *Paul* and *Barnabas* continued at *An-
 tioch*, instructing them that had received the Faith, and
 revealed it to them that had not, and so did also other
 Disciples.

A few Days after *Paul* desired *Barnabas* to accompany
 him in visiting those Cities where they had before preach-
 ed, to see how they advanc’d in the Knowledge of
 Christ, and confirm them. To which *Barnabas* consent-
 ed, but would have *John Mark* go with them; which
Paul did not approve of, because *John Mark* had left
 them, when he went from *Pamphylia*, and had not ac-
 companied them constantly in Preaching the Gospel. Up-
 on which *Paul* and *Barnabas* parted, *Barnabas* taking
Mark with him, took Shipping for *Cyprus*, and *Paul*
 chosing *Silas*, went to *Syria* and *Cilicia*. And whilst
 they sojourn’d at *Derbe* and *Lystra* they met with a cer-
 tain Disciple named *Timothy*, whose Father was a *Greek*,
 but

(y) *Profelytes*. That is of all *Gentiles* that were in any Sort permitted to come into their Temple to wor-
 ship God.

but his Mother an *Hebrew*. He was in great esteem among the Christians of *Lystra* and *Iconium*, and when *Paul* had a little conversed with him, he found him a valuable Person, and one that would be highly useful and serviceable in propagating the Gospel. *Paul* therefore chose *Timothy* to accompany and assist him in Preaching, and causing him to be (z) circumcised for the Satisfaction of the *Jewish* Converts, who knew his Father to be a *Greek*, he took him along with him. And as they travell'd from Place to Place, they delivered the Decrees of the Council of *Jerusalem*, to be kept as a sacred Record; by which they confirm'd the Churches, and every Day converted many to the Faith of Christ. After they had gone through *Phrygia* and *Galatia*, they were by Revelation forbid to preach the Gospel in *Asia*, and coming over against *Mysia*, intending to pass by *Bithynia*, the Spirit again by Revelation forbid them: And therefore passing by *Mysia* they came to *Troas*, where in the Night there appeared to *Paul* a Vision of a Man of *Macedonia*, that stood and prayed, saying, Come over to Macedonia and help us. From which *Paul* concluding it to be the immediate Call of God to him, to go and preach the Gospel there, he parted from *Troas*, and with his Companion sail'd directly to *Samothracia*; the next Day to *Neapolis*, and from thence to *Philippi*, a Metropolis of one part of *Macedonia*, and a Roman Colony. Here they staid some Days; and going out of the City, by a River's Side they saw an Oratory to which certain religious resorted to pray, and going into it they found many Women assembled, to whom *Paul* preached the Gospel. Of the Number of these religious was *Lydia*,

an

(z) Circumcised. St. *Paul* order'd *Timothy* to be circumcised to gratify the *Jewish* Christians, who would not permit him to preach: The Reason of which was, because the Profelytes of the Gates, or uncircumcised were not permitted to come into the same Court of the Temple with the *Jews*, and if *Timothy* had gone into that

Court with them, the *Jews* would not hearken to him, or benefit by his Preaching, having a special Aversion to such. And therefore *Paul* had him circumcised, his Father being a *Greek*, and consequently his not being circumcised in his Childhood was known to all.

an inhabitant of *Thyatira*, and Profelyte of the *Jews*, who with her whole Family, having received the Faith, was baptiz'd, and being desirous of improving by their Preaching, she earnestly importun'd *Paul* and his Company to take up their Abode in her House, to which they consented. And one Day as they were going to the Oratory to Prayer, there met them a young Maid that had a prophetick Spirit by being possess'd with some Devil, which spake from her, by which telling strange Things, whether future or otherwise, she had gain'd her Masters much Money. This Maid followed *Paul* for several Days, crying out, *These are the Servants of the most high God, which shew us the Way of Salvation.* And at last in pity to the Wretch, he said to the evil Spirit that possess'd her, *In the Name of Jesus Christ I command thee to come out of her.* And the same Instant he left her. But when her Masters saw that by this Miracle all Prospect of further Gain by her Divination was gone, he apprehended *Paul* and *Silas*, and brought them before the Magistrates, complaining, that these *Jews* occasion'd a great Disturbance in the City, teaching a Religion contrary to theirs, and prohibited by the *Roman Laws*, which allow'd the Practice of no Worship, but what was approved by the Senate. Upon this a great Tumult arose, and the Magistrates order'd them to be (a) scourg'd, first rending off their Clothes; which having done without any pity or remorse, they committed them to Prison, strictly charging the Jailor to keep them safe; who immediately put them in Irons, and secured them in the strongest Apartment of the Prison. But notwithstanding this cruel Treatment and close Confinement, these blessed Confessors, full of heavenly Tranquillity and inward Peace, spend their Midnight-hours in Prayers and Praises

to

(a) *Scourg'd, &c.* Among the Rites of Scourging, this of rending or tearing off the Garments was one. Both Hands were tied to a Pillar on each Side, then the Lictor or Officer of the Synagogue, takes hold of the

Garments, not caring whether he tear or strip them off, till the Criminal's Breast was quite uncovered. And this was agreeable to the *Roman* Custom.

to him that thought them worthy of Suffering these cruel Indignities for his Name. Whilst they thus enjoy'd themselves in these celestial Rhapsodies, the Earth began to tremble, the very Foundation of the Prison shook, the Prison-Doors flew open, and every Prisoner's Chains dropt from him. The Jailor, waking with the Fright, and seeing the Prison-doors open, concludes a Mutiny had happen'd in the Jail, and that all the Prisoners had escap'd; and thinking with himself that this would be imputed to his Neglect, and be of fatal Consequence to him, in despair drew his Sword with Design to kill himself. Which *Paul* happily prevents, telling him his Prisoners were all secure. Then calling for a Light, he came trembling into the Presence of the Saints, and prostrating himself before them, begging Pardon for the severe Treatment they had receiv'd from him, he intreats them to instruct him in the Way of Salvation. They rejoicing at this miraculous Addition to the Family of Christ, readily tell him, that receiving the Doctrine of Jesus Christ, and living according to it, was that which was required of him and his Family, and having preached it to him they baptized him and all that belong'd to him. Then applying Medicines to their wounded Bodies, he brought them in a Refreshment of Victuals, rejoicing in his happy Conversion. The Magistrates, having scourged and committed *Paul* and *Silas* in an unwarrantable tumultuous manner, began afterwards to consider what they had done; and upon mature Debate to prevent being call'd to account for this rash Proceeding, they sent to the Jailor to discharge the Prisoners, thinking their Joy for their Liberty might stifle their Resentment. The converted Jailor thought this would be welcome News to his Prisoners, and tells them they were at Liberty to go where they pleased, and taking his Leave, wishes them well. But *Paul's* Resentment would not put up the Abuse thus, telling the Jailor, " They have shamefully
" and in publick abus'd us, who are *Romans*, without
" Trial or shewing Cause, and after this committed us to
" Prison, and do they think this private Discharge shall
" serve

“serve turn? No, they shall come and give us Satisfaction for this publick Affront, and discharge us openly.” The Officers acquaint the Magistrates with *Paul's* Resolution; who hearing that they were *Romans*, knew they could not answer it to the Governour, and therefore were glad to come in Person to the Prison, where giving them fair Words, they desired them to be gone, that no more Words might be made of the Matter. And from the Prison they went to *Lydia's* House, where having spent some Time in confirming the Christians, they left *Philippi*.

After they had pass'd through *Amphipolis* and *Apollo-nia*, they came to *Thessalonica*, another Metropolis of *Macedonia*, where there was a Synagogue of the *Jews*; into which *Paul*, according to his usual Custom, entred; and during three successive Sabbaths, preached out of the Scriptures, that Christ must of Necessity be the Messias promis'd to the *Jews*. Upon which some of them receiv'd the Faith, and associated with *Paul* and *Silas*, besides several *Greek* Profelytes and Women of Quality. But the Infidel *Jews* opposing them all they could, got together some (b) Officers belonging to the Courts of Judicature, and in a tumultuous Manner beset *Jason's* House, where searching for *Paul* and *Silas* and not finding them, they resolve to be reveng'd on some Body, and therefore seize *Jason* and some of the Brethren, and carry them before the Officers of Justice; complaining that these Men who had fill'd the World with (c) disorder and Confusion, were entertain'd by *Jason*; and they preach Doctrine quite

(b) Officers, &c. The *Agorai* of the *Greek*, can have no relation to the *English* Version, which calls them *Lead fellows*; nor much to the *Vulgar*, except they mean by *Agorai*, the circumforaneous Lawyers, not those of the *Forum*, for they translating the *Greek*, *De vulga vixit quodam malis*, certain wicked Men of the common People, must mean the courtes Mob. But the Word without any Periphrasis plainly signifies

belonging to a Court of Judicature; and by it possibly in this Place might be meant some of those that used to summon the People to Assemblies upon extraordinary Occasions; and perhaps such as this might seem to them to be.

(c) Disorder, &c. The *Greek* word *Anastasis* is very oddly turn'd in our Translation by rendering it to turn it up side down. See *Act*. 17. 6.

quite contrary to *Cesar's* Authority over us, declaring one *Jesus* to be their King. The Magistrates knew not well what to do in this Case, being tender of disobliging either the *Jews* or *Romans*; and therefore taking Security of *Jason* for himself and his Companions, they dismiss'd them. But being concern'd for *Paul's* Safety, by Night they sent him and *Silas* to *Beræa*, where they go straitway into the Synagogue, and meet with a Sort of People ingenuous and mild, vastly differing from the rude and ungentle People of *Thessalonica*, for they chearfully imbraced the Faith, and spent their Time in reading the Scriptures, observing whether what *Paul* taught was agreeable with what the Scriptures say of the *Messias*. Many therefore of those *Jews* received the Faith, as likewise many *Gentiles* of the better Sort, both Men and Women. Now when the *Jews* of *Thessalonica* heard that *Paul* preached the Gospel at *Beræa*, they pursu'd him thither, resolving he should not rest within reach of them. To secure him therefore from their *Malice*, and to elude the Persecutors, the Christians there sent *Paul* toward the Sea-side, as if he meant to take Ship, whereas he intended to go to *Athens* a-Foot; but *Silas* and *Timothy* were left behind, and were order'd quickly to follow.

While *Paul* waited for his Company at *Athens*, he with great Emotion of Spirit saw the City (*d*) wholly given to Idolatry: For which reason he not only preach'd in the Synagogue to the *Jews* and Profelytës, but in others places of Concourse he took occasion to make known the Christian Doctrine to all the Heathens he met. Some learned Men of *Athens*, both (*e*) *Epicureans* and *Stoicks*, seeing *Paul* so ready to ingage in dispute with every one, undertook him; but not understanding him, some cry'd, he was a prating babbling Fellow; others,

T

(*d*) *Wholly*. That *Athens* was so, appears from the Number of Idols there, being more than in all *Greece* besides.

(*e*) *Epicureans*. There were two

contrary Sects of Philosophers at *Athens*, the *Epicureans*, who denied Providence, and the *Stoicks*, who maintain'd Fate, but denied all Freedom of Will.

others, that he came to discover some strange God to them, because he frequently mentioned Jesus and the Resurrection. After this they brought him to (f) *Areopagus*, and examined what new Religion it was he taught; for all that they had hitherto heard, was new and strange, and therefore we desire to have a full Account of all. *Paul* being brought before the Magistrates in *Areopagus* said, "I perceive, O *Athenians*, that ye have
 " a great Number of Idols; for as I passed by and saw
 " your superstitious Devotions, I found an Altar with
 " this Inscription, (g) *TO THE UNKNOWN*
 " *GOD*. This God therefore whom you acknowledge
 " not to know, yet profess to worship, is he that I
 " preach, the invisible God of Heaven and Earth, who
 " cannot be contain'd in Temples of Man's making; nor
 " can any Image made by Man be a proper Instrument
 " of his Worship, he being so far from wanting our help,
 " that it is he that gives to all their Life, and all that
 " they have. And from one Man he hath made a whole
 " World of Men, appointing Times and Places in great
 " Order; and the End of all this is, that they should
 " seek after their Creator and worship him, who is in-
 " deed near every one of us, even as the Soul that ani-
 " mates us. For our Life, Motion and Subsistence is
 " wholly through him, according to that which one of
 " your own Poets hath said. God therefore being our
 " Creator, we cannot in reason suppose him to be the
 " Work

(f) *Areopagus*. In *Athens* their *Areopagus* was their Senate or standing Court of Judicature, by whose Laws and Orders any new Gods were received among them; and therefore as soon as they conceived *Paul* was a Promulger of new strange Deities, they bring him to the *Areopagus* to have him examin'd, what Gods they were that he thus preached. *Act. c. 17. v. 19*. But a little further, *ibid. v. 22*. This *Areopagus* is unjustly called *Mars-hill*, it taking its Name from the Causes tried there,

viz. Murthers, for which *Arès* is often us'd.

(g) *Unknown God*. There are many Stories about this Inscription; but it is most probable it proceeded from their Hospitality towards the Men that occasion'd it; for they were as ready to receive any strange God to their Worship, as they were to entertain Strangers. And this is plain from the whole Inscription, of which this is but part; which runs thus, *To the Gods of Europe, Asia and Africk, and to one strange one, which they knew not.*

"Work of our Hands, such as a Piece of Gold or Silver, or a Stone graved. This Time of Ignorance hath lasted long; but now God calls you all to Repentance, having determin'd the Way by which all the World shall be judged, that is, by receiving or refusing the Faith of Christ; who being raised from the dead, is offered to all Men to believe on." When they heard him mention the Resurrection, the *Epicureans* especially, who denied all future Life, fell a Laughing at him: Others said, we will hear thee about this another Time; and so Paul left them. But there were some that believed and associated with him, particularly *Dionysius* one of the Senators or Judges in *Areopagus*, and his Wife *Damaris* with some others.

From *Athens* Paul departed to *Corinth*, where he found a certain Jew named *Aquila*, born in *Pontus* lately come from *Italy* with his Wife *Priscilla*, because the Emperor *Claudius* toward the later End of his Reign made an Edict to banish the Jews from *Rome* and *Italy*; and finding that *Aquila* was brought up to the same Trade in which he was when young instructed, he took up his Quarters with him, and wrought with him in the Trade of Tent-making. But every Sabbath he preached in the Synagogues of the Jews, labouring to convince both Jews and Greeks.

By this Time *Silas* and *Timothy* were come from *Macedonia*; and Paul being very much troubled at the Obstinacy

T 2

(b) Trade. It was a great Maxim and Principle among the Jews, That, He, who teaches not his Son a Trade, teaches him to be a Thief. They thought it not only fit, but a necessary Part of Education, whereby, if reduc'd by Necessity, though never so great and learned, they might by a manual Trade maintain themselves. Hence nothing more Common, than for their Wifest and most learned Rabbins to rake their Denominations from their Callings. This Custom was taken up by the Christians, especially the Monks and Asceticks of

the primitive Times, who together with their strict Profession, and almost incredible Exercises of Devotion, took upon them a particular Trade, whereby they maintain'd themselves: The Trade our Apostle was put to, was that of Tent-making, whereat he wrought, for some particular Reasons, even after his Calling to the Apostolate. An honest but mean Trade, though it was useful and gainful, especially in those warlike Countries where Armies had such frequent Use of Tents.

stinacy of the *Jews*, did his utmost to persuade them to the Belief that Jesus was the *Messias*; but when they not only oppos'd him, but treated him contumeliously, he not only us'd that ordinary Ceremony of Shaking his Shoes or his Garments, noting thereby their Unworthiness of having the Gospel further preach'd to them, and the sad Consequences that attend Obstinacy, but said, Having thus warned you, I am free from the Guilt of your Destruction, which will certainly come upon you; I will stay no longer among you, but will without any further Scruple preach to the *Gentiles*. And going out of the Synagogue, he went to the House of one *Justus*, a *Gentile* by Birth, but a *Jewish* Profelyte. Before *Paul* quitted the Synagogue, though many of the *Jews* oppos'd him, *Crispus* the Chief of the Synagogue and several of the *Corinthians* believed and were baptized. And one Night the Lord by a Vision spake to *Paul*, saying, "Fear not, for I am with thee; but
 "preach the Gospel confidently in this Place; for though
 "some oppose thee, yet there be many pious Men in
 "this heathen wicked City, that will receive the Gos-
 "pel." Upon this *Paul* continued at *Corinth* eighteen Months, preaching the Gospel to them of *Corinth* and all *Achaia*, and further instructing and confirming them that received it.

During *Paul's* stay at *Corinth*, *Gallio* being Proconsul of *Achaia*, the *Jews* made a general Insurrection against *Paul*, and brought him before the Proconsul, demanding Justice against him, complaining, That he had persuaded the People to worship God contrary to the Law of the *Jews*. *Paul* being about to make his Defence, *Gallio* spake thus to the *Jews*, "Were the Case before me Mat-
 "ter of Injustice or Scandal, I should readily take Cog-
 "nizance of it; but since the Question betwixt you is on-
 "ly a verbal Controversy, whether Jesus ought to be
 "acknowledged as *Messias*, whether Christians by that
 "Name ought to distinguish themselves from the incre-
 "dulous *Jews*, and concerning your Law; of these
 "Things I am no competent Judge, nor does it belong
 "to

"to my Cognifance, the Senate of Rome having promulg'd
 "no Law againſt the Chriſtians, and therefore I ſhall
 "not meddle with it." Some of the Natives of *Corinth*
 ſeeing the Proconſul throw the Indictment againſt *Paul*
 out of the Court, took *Sosthenes* one of the Rulers of
 the *Jewiſh* Conſiſtory, that appeared forward in this Com-
 plaint againſt *Paul*, and beat him in open Court, the
 Proconſul ſhewing no diſlike of, or diſapproving of theſe
 Proceedings.

After this *Paul* ſtaid ſome Time at *Corinth*; and when
 he went from thence, he took with him *Prifcilla* and
 her Husband *Aquila*, (who made a (i) Vow for a Time
 not to ſhave his Head, which he did not do till he came
 to *Cenchrea*) and went into *Syria*. And when he came to
Ephesus he left them there, telling them he muſt be at
Jeruſalem before the Paſſover; but afterwards, if God
 permitted, he would return to them. Then going by
 Sea from *Ephesus* he landed at *Cæſarea Stratonis*, and
 from thence went up to *Jeruſalem*, and viſited the Con-
 gregation of Chriſtians there; and having done ſo, and
 kept the Feaſt there, he went from thence to *Antioch*:
 Where having ſpent ſome Time, he took his Leave, and
 travelled through *Galatia* and *Phrygia*, confirming and
 inſtructing all the new Converts.

Some Time after *Paul* left *Aquila* and *Prifcilla* at
Ephesus, a certain Jew named *Apollos*, born at *Alexan-
 dria*, came thither. He had a great Inſight and Skill in
 the Writings of the Old Teſtament, and was well inſtructed

T 3

(i) Vow. This Vow was without
 all Queſtion the Vow of the *Naza-
 rites* among the *Jews*, *Numb. 6. 5.*
 which was not always for Life, but
 ſometimes for a determinate Time,
 but when that Time was paſt, one
 part of the Vow was to be ſhaved,
v. 18. and to offer up the Hair (cal-
 led the Hair of Separation) to put it
 in the Fire. But becauſe this Vow is
 here done at *Cenchrea*, and not at *Je-
 ruſalem*, (where the Accompliſhment
 of the Vow was to be perform'd, ſee
Numb. 6. 13.) it is moſt probable that

this *Shaving* here, was not on the
 accompliſhing his Vow, but upon
 ſome intervening illegal Pollution, in
 which Caſe he was bound to offer
 for a Cleansing, and on the Seventh
 Day to ſhave his Head, and ſo begin the
 Days again, *ibid. c. 6. v. 11, 12.* This
 probably might be done in any City,
 where a Man happened to be ſo pol-
 luted; but the Completion of the
 Vow, when the Days of his Separa-
 tion were fulfill'd, was to be at *Jeru-
 ſalem*.

in the Gospel, but not perfectly in all Things relating to it; yet being very zealous in the Way he was entred, he began to preach the Gospel among them out of the Prophets; but this was before he was baptiz'd with the Christian Baptism, being only received by *John* to the Believing in him that was to come. *Aquila* and *Priscilla* hearing what he preached was true, but yet wanted somewhat of that knowledge to which they had attain'd, they communicated it to him. And when *Apollos* had a Mind to go into *Achaia*, the Christians at *Ephesus*, wrote to those of the Church of *Corinth* and all *Achaia*, commendatory Letters. And when he came thither he did a great deal of Good among them, instructing and confirming those, that by the Preaching of the Gospel, had been converted to the Faith, and convinc'd the *Jews* out of the Scriptures, that *Jesus* was the *Messias*.

Whilst *Apollos* was at *Corinth*, *Paul* took his Way through the upper Part of the Country to *Ephesus*, and finding there some Christian Professors, publishing the Gospel, he asked them whether they had received the Holy Ghost, since they believed? They told him, they had not so much as heard any Thing of it, upon which he said, How can that be, since the Christian Baptism is in the Name of the Holy Ghost? To which they answer'd, That *John's* Baptism was all they had received. Then *Paul*, knowing that by *John's* Baptism they had implicitly acknowledg'd Christ under the Title of Him that should come after him, and had promised to repent and reform their Lives, he explicitly taught them the whole Doctrine of Christ and the Holy Ghost. And when they heard this they believed, and were received into the Church as Christian Proselytes in the Name of the Father, Son, and Holy Ghost. After which, *Paul* by Imposition of Hands and Benediction gave them Confirmation, by which Means the Holy Ghost came on them, and they were inspired with speaking Languages and other extraordinary Gifts of the Holy Ghost. After this *Paul* went and preached the Gospel in the Synagogues that were at *Ephesus* to the *Jews*, for the Space of three Months,

Months, labouring to convince them; but instead of being convinc'd, they not only rejected the Gospel, but spoke contumeliously of it in publick before the People; whereupon he left them, and took those that were converted by themselves, and instructed them daily in a Place where (k) Scholars were taught privately, and which belonged to one *Tyrannus*. This he did for the Space of Two Years, in which Time all the Inhabitants of the Proconsular *Asia*, both *Jews* and *Greeks* had the Gospel preach'd to them; and many extraordinary Miracles were wrought by *Paul*, insomuch that he did not only Cure them which came to him, but by his touching linnen Cloths, and sending them to such as were sick, or possess'd with Devils, they were immediately cured. Which some of the Vagabond *Jewish* Exorcists seeing, they attempted to cast out Devils by using the Name of Jesus; among whom were the Seven Sons of one *Sceva* a *Jew*, one of the Chief of the Families of the Priests, who conjuring the evil Spirit in the Name of Jesus, were thus answered from the possessed, *Jesus I know, and Paul I know; but you come not with any Authority from Jesus, who hath given it to Paul*. And the Man who was possess'd fell furiously upon them, and was too hard for them, tearing off their Clothes and wounding them, so that they were glad to fly from him. This being soon rumour'd among the *Jews* and Natives of *Ephesus*, prevail'd so with many of them, that they were convinc'd and came over to the Faith. And they that were so happy came to *Paul* and his Company, confessing their former Course of Life, to know what they should do: And many that had studied and practis'd Magick brought their Books out, and burnt them publickly, though they were of a great Value. Of

T 4

so

(k) *Scholars*. There were two kinds of Schools among the *Jews*, wherein the Law was taught, Private or Publick. Private, wherein any Doctor entertain'd Scholars, and such was this of *Tyrannus* here, contain'd under the Title of *Houses of*

Learning, as one Kind of their holy Places; their Schools, as well as their Synagogues being accounted so. Their publick Schools were those where their Consistories sat to resolve Differences of the Law.

so great Authority was the Word of God, as it was preached by *Paul* among the *Ephesians* and those of *Asia*.

After this *Paul* determined, as he went through *Macedonia* and *Achaia*, to go to *Jerusalem*, and from thence to *Rome*; and sending into *Macedonia*, *Timothy* and *Erastus*, two of his Assistants, himself stayed some Time in *Asia*: Where about the same Time there happened a great Commotion about the Doctrine of the Gospel; for one *Demetrius* a Silver-Smith that dealt in making little (1) Cabinets of Silver, with the Image of *Diana* in them, had a great many of that Trade that wrought under him, who were all maintained by that Employment; and many others of several Occupations were employed about these Pictures. All these therefore, whose livelihoods were concern'd in it, he call'd together, and thus harangu'd them, "Sirs, ye know, that by this Employment we
" maintain our selves, which by this *Paul's* Preaching,
" not only here in *Ephesus*, but throughout all *Asia*, is
" in great Danger of being spoil'd; for he hath already
" prevail'd upon many People to forsake our manner of
" Worship, affirming, That they are not true Gods
" which are made with Hands, and still persists in so do-
" ing, whereby not only we are like to lose our Business,
" in which so many are daily employ'd, but the Worship
" of the great Goddess *Diana*, and the Magnificence of
" her Temple will be despis'd." The People being touch'd in their Interest, the most sensible part in those that affect worldly gain, tumultuously decry *Paul's* Doctrine, crying out, "Great is *Diana* of the *Ephesians*." And the City was full of nothing but confusion; during which they seiz'd *Gaius* and *Aristarchus*, two of *Paul's* Companions, and hurried

(1) *Cabinets*. In the Idolatry of the Heathens they used to carry the Images of their Gods in Procession from one City to another. This they did in a Chariot consecrated for that purpose. But besides this greater, there was a less Frame wherein it was placed, by the Romans called *Ferculum*, not much unlike that

which the Greeks called *Naos*, a little Chappel, representing the Form of a Temple, with an Image in it, which being set upon the Altar, or other solemn Place, and the Leaves of the Door open'd, the Image appeared sitting or standing in State, and so was represented to the Spectators.

hurried them away to the Theatre, with Design probably to throw them upon the Stage to fight with the wild Beasts, as was usual to do with Malefactors. *Paul* seeing his Friends in danger had a Mind to go into the Theatre, with Intent to give them an Account of the Faith of Christ, in Opposition to their Idol-worship; but the Christians dissuaded him; besides some of the Prefects of the Games knowing the People's Design to cast him to the wild Beasts, kindly sent him a Caution not to stir out. The Tumult rather increasing than diminishing, some of the Officers brought out *Alexander*, a Jewish Profelyte of the Faith, and examined him in Hopes that he would excuse himself, and lay the Fault upon *Paul*. Then *Alexander* beckon'd with his Hand for Silence, thinking to make his Defence: But the *Ephesians* knowing him to be a Jew, and supposing he was of *Paul's* Opinion, they would not suffer him to speak; but continued for two Hours running up and down, and crying, "Great is *Diana* of the *Ephesians*." The Register of the Games seeing the Tumult still increase, thought it high time to compose and quiet the People, to whom he made the following Oration. "Every body knows that *Ephesus* among the Cities of *Greece* hath the Honour to be chief in the Worship of *Diana*, because her Temple incloses that Image that fell down from *Jupiter*. This being granted by all, what need is there of all this Noise? For as to these Men, whom ye have brought hither, they have neither robbed your Temples, nor spoken any thing against your Goddess *Diana*; and as for *Demetrius* and the Tradesmen that depend on him, if they have suffer'd any Damage, the Law is open: But if you have any other Suit or Controversy among you, it shall be referred to such Judicature as the Law appoints: For we are in danger of being called in question already for this Day's Uproar, there being no Cause or Excuse for it." Upon which the Multitude separated.

This Commotion at *Ephesus* being appeas'd, *Paul* called all the Christians together, and having constituted

Timo-

Timothy Bishop there, he took his leave of them, and went directly to *Macedonia*; where having instructed and confirm'd the People in the Christian Faith and Practice, he parted from thence, and, wintring in *Epire*, he came into *Greece*; where staying three Months, as he was going from thence to *Syria*, in order to carry Alms to *Judea*, being advertis'd that the *Jews* laid wait for him, either to rob or kill him, he alter'd his course, and pass'd through *Macedonia* a third time; after which *Sopater* accompanied him into *Asia* all the Way; but *Aristarchus*, *Secundus*, *Gaius*, *Timothy*, *Tychicus*, and *Trophimus*, went before into *Asia*, and expected *Paul* and his Company at *Troas*. After the Passover *Paul* came thither, and tarried there seven Days; and on the Lord's-Day, or Sunday, the Christians being met together to receive the Sacrament, *Paul* preach'd to them at large, and intending to be gone the next Morning, he continued his Discourse the longer, holding them till Midnight. The Room wherein they were assembled being heated with the great Number of Lights, and the Season too, a certain young Man named *Eutychus* sitting at a Window for Air, and falling fast asleep, dropt out of the Window the Depth of three Stories. This had prov'd an everlasting Sleep, but for the Presence of *Paul*, who laying his all-healing Hands upon him restored him alive to his Friends. After this *Paul* went up into the Oratory again, and they spent the rest of the Night together in receiving the Sacrament of the Body of Christ; and *Paul* further instructing them till the next Morning, he departed as soon as it was Day. But some of the Company went before by Sea to *Assos*, intending there to take in *Paul*, who meeting them there went with them to *Mitylene*. Then passing by *Chios*, the next Day they arrived at *Samos*, and tarried at *Trogyllium*, and the Day after they came to *Miletus*; for *Paul*, intending to make no Stay in any Part of *Asia*, order'd them not to stop at *Ephesus*, because he intended, if possible, to be at *Jerusalem* at the Feast of Pentecost. But yet being desirous to speak with the Bishops of *Asia*, he sent to *Ephesus*, the Me-

Metropolis of *Asia*, from whence the Bishops had notice to come to *Miletus* to him. Where when they were all met, *Paul* took his last leave of them in this Speech.

“ Ye know from the first Day that I came into *Asia*,
 “ how I have behaved my self among you, for the space
 “ of three Years preaching the Gospel with all Humility
 “ and Affection, and running great Hazards from the
 “ *Jews* which conspired against my Life. Ye likewise
 “ know; that I never conceal’d any thing that might be
 “ for your Advantage, but freely shewed and instructed
 “ you in all things both publickly and privately; preach-
 “ ing to the *Jews* and Proselytes in their Synagogues,
 “ and to the Gentiles elsewhere, the whole Doctrine of
 “ the Gospel, with Assurance of Pardon upon Repen-
 “ tance, and exhorting them to live up to the Purity of
 “ the Doctrine of Christ. And now I am going to *Je-
 “ rusalem*, willing to suffer what shall befall me there,
 “ and foreseeing that there I shall be seiz’d and impris-
 “ on’d, being told it by those that have the Spirit of
 “ Prophecy, wherever I come I am prepared for it, and
 “ value not my Life, if I may but be serviceable in the
 “ Ministry with which Christ has trusted me. And now
 “ this I know, that after this my Departure from you,
 “ ye will never see my Face again. And therefore I de-
 “ clare to you all, that I am innocent of that Ruin, which
 “ I foresee will befall all those that do not adhere to
 “ Christ, having done my best to prevent it: For I have
 “ fully communicated to you the whole Christian Doc-
 “ trine, which may serve you as an Antidote against all
 “ those Heresies, which are likely to break in among you.
 “ Wherefore look to your selves, you that are Bishops
 “ and Governours of the Churches of *Asia*, and take
 “ care of the Flocks committed to you by Christ, and
 “ which he purchased with his own Blood; For it is cer-
 “ tain, that when I am gone, you will be solicited by
 “ false Teachers, seducing the Faithful, and doing great
 “ Mischief. And some of your own Churches will vent
 “ pernicious false Doctrines, to make Divisions among
 “ you, and to gain Followers. Be ye careful therefore,

“ remembring with how much Sorrow and Tears I have
 “ warn’d you Night and Day for these three Years of
 “ these things. And now, Brethren, I recommend you
 “ to God and the Gospel, to which if ye adhere, it will
 “ be able to instruct and perfect you, and bring you to
 “ the Bliss of Saints. I appeal to your selves, whether
 “ I have indeavour’d to make any worldly Advantage by
 “ my preaching. Ye all can bear me witness, that I have
 “ by my Trade of Tent-making maintain’d my self, and
 “ those that were with me. I have by my Words and
 “ Actions demonstrated to you, that you that are Gover-
 “ nours of the Church are to take care of the sick
 “ and poor, and rather indeavour by your own Labour
 “ to inable you to relieve others, than be chargeable to
 “ any, according to that Saying of Christ, (not recorded
 “ in the Gospel) It is more blessed to give than to receive.”
 When *Paul* had ended this Exhortation, he kneel’d down
 and pray’d with them all. And taking leave of him in
 the most passionate Expressions of Affection and Grief,
 they imbraced and kiss’d him; but his Expression, that
 they should see him no more affected them deeply, and
 seeing him to the Ship, they took their last leave of
 him.

After this sad parting from the Bishops of *Asia* at *Mi-*
letus, *Paul* with his Attendants took Ship, and sail’d with
 a fair Gale to *Coos*; thence to *Rhodes*, and so to *Patara*,
 where finding a Ship bound for *Phœnicia*, they went on
 board, and put to Sea; and discovering *Cyprus*, they sail’d
 to *Syria*, and landed at *Tyre*, for there the Ship was to
 unload. And meeting there with some that had receiv’d
 the Gospel, and were indued with Gifts, particularly
 that of Prophecy, he stay’d with them seven Days; and
 they by Revelation told *Paul*, that he would incur much
 Danger by going to *Jerusalem*, and therefore dissuaded
 him from going thither. But this moved not *Paul*, for
 he left that Place, and all of them, Men, Women and
 Children, attended him out of the City, and there on
 the Sea-shore he kneel’d down and pray’d at parting.
 From *Tyre* they went to *Ptolemais*, where they carried

one Day with the Disciples. The next Day *Paul* and his Friends went to *Casarea*, and visited *Philip* one of the seven Deacons, who had been sent by the Apostles to preach the Gospel in *Samaria* and other Places, with whom they stay'd some time. This *Philip* had four Virgin-Daughters, all of them indued with the Gift of Prophecy. And while they were at *Philip's* House, there came to them from *Judea* a certain Prophet named *Agabus*; who, after the manner of the old Prophets, which often prophesied by Symbols or significant Expressions, took *Paul's* Girdle, and bound his own Hands and Feet with it, and said, *It hath been revealed to me by God, that after this manner, that I have bound my self with Paul's Girdle, shall the Jews at Jerusalem bind Paul, and deliver him to the Procurator of the Romans to be put to Death.* Whereupon the whole Company with earnest Intreaties and Tears begg'd of *Paul* not to go to *Jerusalem*. To whom *Paul* reply'd, *Why do ye afflict me with this Compassion, and by your tender Importunity dissuade me from this Journey? For I am heartily willing to suffer Bonds, and Death it self for the Propagation of the Gospel of the Lord Jesus.* And when they found that no Intreaties could prevail, they submitted to the Will of God. Then they all set out for *Jerusalem*, taking with them several of the Disciples of *Casarea*, particularly *Mnason* the *Cypriot*, who had formerly received the Faith, when *Paul* and *Barnabas* were at *Cyprus*. Being arrived at *Jerusalem*, they were joyfully received by the Faithful there, and the next Day they waited on *James* the Bishop of *Jerusalem*, who with all the Bishops of *Judea* were assembled together, that they might in Council consider of *Paul's* Business. When he had saluted them, he acquainted them with the Success of his Ministry among the Gentiles. Upon which they bless'd God for the wonderful Works wrought upon the Heathen Idolaters by his preaching; and after that began to tell him what at present would be prudent for him to do, not so much in respect of the unbelieving, as the converted *Jews*, of which there were many Thousands in *Judea*, who, though they had

had received the Gospel, yet stuck close to the Observances of the Mosaical Law. " These (said they) have
 " heard it affirm'd of thee, that not only according to
 " the Decrees of our Council, thou permittest the Gen-
 " tile-Converts to remain uncircumcised, but also that
 " those *Jews* that are dispersed in *Asia*, and elsewhere,
 " whom thou hast converted, leave off Circumcision and
 " other Ceremonies of the Mosaical Law at thy Persua-
 " sion. This therefore will be the Event in all Prob-
 " ability: All the *Jewish* Christians will hear of thy being
 " come hither, and will throng in Crowds to see how
 " thou behavest thy self in this Matter. Therefore take
 " our Advice: There are four Men here at this time,
 " who have taken a *Nazarite's* Vow upon them, which
 " being accomplish'd, they are to perform the Ceremo-
 " nies prescribed. These do thou perform with them,
 " and make Provision of Sacrifices for them, that so they
 " may shave their Heads according to Order; and by this
 " they will be persuaded, that they have heard false Re-
 " ports of thee, and that thou dost still observe the Mo-
 " saical Rites. As for the Gentiles that have received the
 " Gospel, we made a Decree, thou knowest, and sent it
 " to *Antioch* by thee and *Barnabas*, by which they are
 " not obliged to any such Observances." *Paul* took
 their Advice, thus far to comply with the Judaizing
 Christians, that he might not exasperate them, and went
 into the Temple, and did all that was requisite for a
Nazarite's Purification, and when that was done gave
 solemn notice of it; upon which they were, according to
 the Law of *Moses*, to make an Offering for each Person.
 And when the seven Days, wherein those Sacrifices were
 to be performed, were near an end, many Infidel-*Jews*
 of *Asia*, that had before opposed him, being now at *Je-
 rusalem*, seeing him in the Temple, set the Multitude
 upon him, who seiz'd him, crying out, " This is he that
 " hath taught wherever he came, that the *Jews* should
 " be destroy'd, the Mosaical Law be abolish'd, and the
 " Temple, where he is now purifying himself, laid wast,
 " and hath profaned the Temple by bringing *Greeks*
 " into

“ into it.” This last thing they spake more confidently than truly; for they seeing *Trophimus*, a Gentile of *Ephesus*, with him in the City, they concluded he had brought him into the Temple. This Outcry so exasperated the Rabble, that they hal’d him out of the Temple, and and beating *Paul* they had kill’d him, if the Captain of the Temple-Guard had not interposed; who rescuing him from the People’s Fury, to secure him, put him under a Guard of two Soldiers, and chain’d him to each of them: And not able to find out the Cause of this Uproar by reason of the great Confusion amongst them, he committed *Paul* to the Tower *Antonia*; and as they were going up the Stairs to the Tower, the Throng of the Jews was so pressing, that the Soldiers were forced to carry *Paul* in their Arms to secure him from them; for they persu’d him, crying out to have him put to Death. And when he was at the Tower-Gate, he spoke in *Greek* to the Commander, and ask’d if he would be pleas’d to permit him to speak to him; who thinking he had been that *Egyptian* false Prophet, that had rais’d a Sedition in *Judea* not long before, and had gotten Four thousand Followers with him in the Wilderness, he seem’d to refuse *Paul* the Liberty of speaking. But *Paul* explaining himself, told him he was a Citizen of *Tarsus*, which enjoy’d the *Roman* Privileges; and therefore he hoped he would not deny him the Favour of vindicating himself. When the Captain of the Guard heard this, he consented, and *Paul* standing on the Stairs, and beckoning with his Hand for Silence, he address’d himself in this manner to ’em in the *Hebrew* Tongue: “ Give me leave,
“ O ye People, to clear my self of the Accusation charg’d
“ upon me. I am a *Jew*, born in *Tarsus*, yet brought
“ up in this City, under the Tuition of *Gamaliel*, and
“ in the way of my Education was as zealous as any of
“ you seem this Day; for I persecuted the Christians
“ with the utmost Severity, binding and imprisoning all
“ sorts, without Distinction of Age or Sex. For the
“ Truth of this I appeal to the *Sanhedrin*, especially the
“ High-Priest, from whom I received Commission to seize

“ all.

“ all the Christians I could find in *Syria*, and bring them
 “ to *Jerusalem* to be punish’d there. And as I was going
 “ to execute this Commission, being near *Damascus*, I
 “ was surprized with a certain Emission of Light from
 “ Heaven, and falling to the Ground, a Voice thunder’d
 “ out of the Clouds, saying, *Saul, Saul, why persecutest thou*
 “ *me?* And asking who it was, I received this for An-
 “ swer, *I am Jesus of Nazareth, whom thou persecutest.*
 “ And they that were with me saw the Light and were
 “ afraid, but no body heard the Voice save my self. But
 “ desiring to know how to dispose of my self, the same
 “ Voice bid me go to *Damascus*, where I should receive
 “ Instructions. And being blind for a time, I was led to
 “ *Damascus*; and *Ananias*, a Christian and a good Man,
 “ came, and by the Command of the Spirit restored my
 “ Sight; assuring me, that God had chosen me to preach
 “ the Gospel, and make known to all Men the things
 “ which Christ had made known to me; in order to
 “ which I was baptized, and admitted into the Church.
 “ And at my first coming to *Jerusalem* after this, as I
 “ was praying in the Temple, I fell into a Trance, and
 “ I thought I saw Christ, and he commanded me to
 “ hasten from this Place, because my former Zeal against
 “ the Gospel would hinder my preaching of it now.
 “ Against this I argued, that I thought it would further
 “ it the more, instancing in my persecuting the Christians,
 “ and assisting at the Death of *Stephen*, which I presum’d
 “ might convince them of my being in the right, and
 “ put them upon inquiring into the Cause of my Change.
 “ But this did not prevail; for methought Christ com-
 “ manded me to depart from *Jerusalem*, telling me he
 “ would make me the Apostle of the Gentiles.” Thus
 far the *Jews* had Patience to suffer him to speak; but
 when he mention’d the Gentiles, and his Commission to
 them, they cry’d out he was a Villain, and unworthy to
 live. And while they were thus violent, making as if
 they would stone him, and shewing very extravagant
 Signs of their Fury, the Captain commanded him to be
 brought into the Tower, where he should be scourg’d

till he confess'd by what means he had thus incens'd the People. And as they were fastning him to the Block in order to scourge him, *Paul* applying himself to the Captain said, Do the *Roman* Laws permit you to deal thus with a free *Roman* before Sentence is pass'd on him? Upon this the Captain goes to the Commander in chief, advising him to be cautious in what he did to *Paul*, for he was a *Roman*. The Commander hearing that, came and ask'd *Paul*, whether it was so; for, said he, I am a *Roman*, but not by Birth, having purchased that Privilege with a great Expence. But, says *Paul*, I was born a free *Roman*. This put them by their Design of scourging him, and not a little perplex'd the Commandant, who fear'd he had already done more than he could answer in putting *Paul* in Irons. They therefore freed him from his Irons; but yet being desirous to know the Bottom of the Business, he convened the *Sanhedrin*, and brought out *Paul* to see what they would object against him.

The *Sanhedrin* being sat, *Paul* is called; who, surveying them with his usual Presence of Mind, thus begun his Speech: "To this time I have liv'd both as a *Jew* and a *Christian* sincerely according to the Dictates of my Conscience." *Ananias* the High-Priest looking upon this Introduction as a very great Insolence and Presumption, and fearing the rest would be of the same Nature, resolv'd effectually to stop him, and therefore commanded the Officers that stood near him to strike him on the Mouth. This rous'd *Paul's* zealous Indignation, who turning to *Ananias* said, "God will punish thee, thou Hypocrite, for this violent Injustice; for dost thou sit here as a Distributor of legal Justice, and breakest the Law thy self in commanding me to be thus abused?" The Stranders by hearing this reprov'd *Paul* for railing against the High-Priest. To whom *Paul* justifies himself, saying, "I did not (*m*) acknowledge him to be the High-Priest;

U

(*m*) *Acknowledge.* The Versions him say in the Presence of the *Jewish* Council, speaking of the High-Priest

"Priest; for it is written, thou shalt not speak evil of the Ruler of thy People." But Paul seeing the Council

Ananias, I will not, Brethren, that he was the High-Priest, Acts 23. 5. For it is almost impossible but that St. Paul must have known the greatest Part of the Members of the Sanhedrin, and especially the High-Priest, who made a particular Figure in that Assembly, and whose Garments alone were enough to distinguish him from others. 'Tis true, that for some Years before St. Paul had not been at Jerusalem, and that *Ananias* was exalted to that Dignity in his Absence; besides that there was then such a Confusion in the Jewish Government, that sometimes three different High-Priests were chosen in one Year. But St. Paul having lived at Jerusalem many Years before, and in a Capacity of becoming a Member of the Sanhedrin, having been brought up at the Foot of Gamaliel, President thereof, and being already an Officer of it, since he had a Commission to persecute the Christians at Damascus, it is not to be presumed, that he had so lost the Idea of those Persons that made up the Sanhedrin, that he could not distinguish them when he return'd to the City. It's likewise observ'd in the following Verse, that St. Paul perceiv'd one Part of the Council were Sadduces, and the other, Pharisees; which he could not have done, if he had not known them. And how could he have taken the High-Priest to witness, *Acts 22. 5.* that he persecuted the Christians unto Death, if he had not known him? But suppose he did not know *Ananias* to be High-Priest, yet he could not but know he was one of the Senators or Princes of the People. Besides, it can be no disadvantageous Opinion of St. Paul, that he pronounced those Words against *Ananias*, *God shall smite thee, &c.* without knowing him; and to think that he was so transported with Anger, that he did not know against whom he denounc'd this Prediction. Is it not more natural to acknowledge, that he spoke

wisely, and by the Direction of the Holy Ghost, than to imagine him to have excus'd his pretended Rashness by his want of Knowledge. However it be, if this *Ananias* was the High-Priest of the same Name with him who was killed with the Son of Gamaliel at the Destruction of Jerusalem, the Apostle's Prediction wanted neither Apology nor Retraction.

Interpreters alledge, that the Apostle's Declaration of his Ignorance, in respect to the Character of *Ananias*, was not a formal Retraction, but an Irony. But we cannot imagine, that the Apostle's Gravity, and the Circumstance in which he was, could permit him to ridicule his Judges at the very time when he acknowledg'd, that God had commanded to respect them.

These Considerations have oblig'd several learned Expositors to have recourse to another Signification of the Term of the Original that the Apostle makes use of, which seems much better to express his Design. They observe, that this Term does often signify to acknowledge; so that St. Paul is so far from excusing what he said, that he declares he does not acknowledge *Ananias* for the High-Priest; not only because that Office had ceas'd at the Death of Jesus Christ, who afterwards was to be the only High-Priest, as he declares, *Heb. 9.* but also because, in effect, *Ananias* was not the true High-Priest, having only usurp'd this Office, which by right belong'd to Gamaliel, called *Simion*, or to *Ishmael*, or to *Josephus*, and had made himself Master of it by Bribery. Besides that, St. Paul might have learn'd from Gamaliel himself, that a Judge, who had bought his Office, was not a right Judge, and that there was no Respect due to him. St. Paul therefore had Reason to say, *I did not acknowledge that he was the High-Priest.*

II.

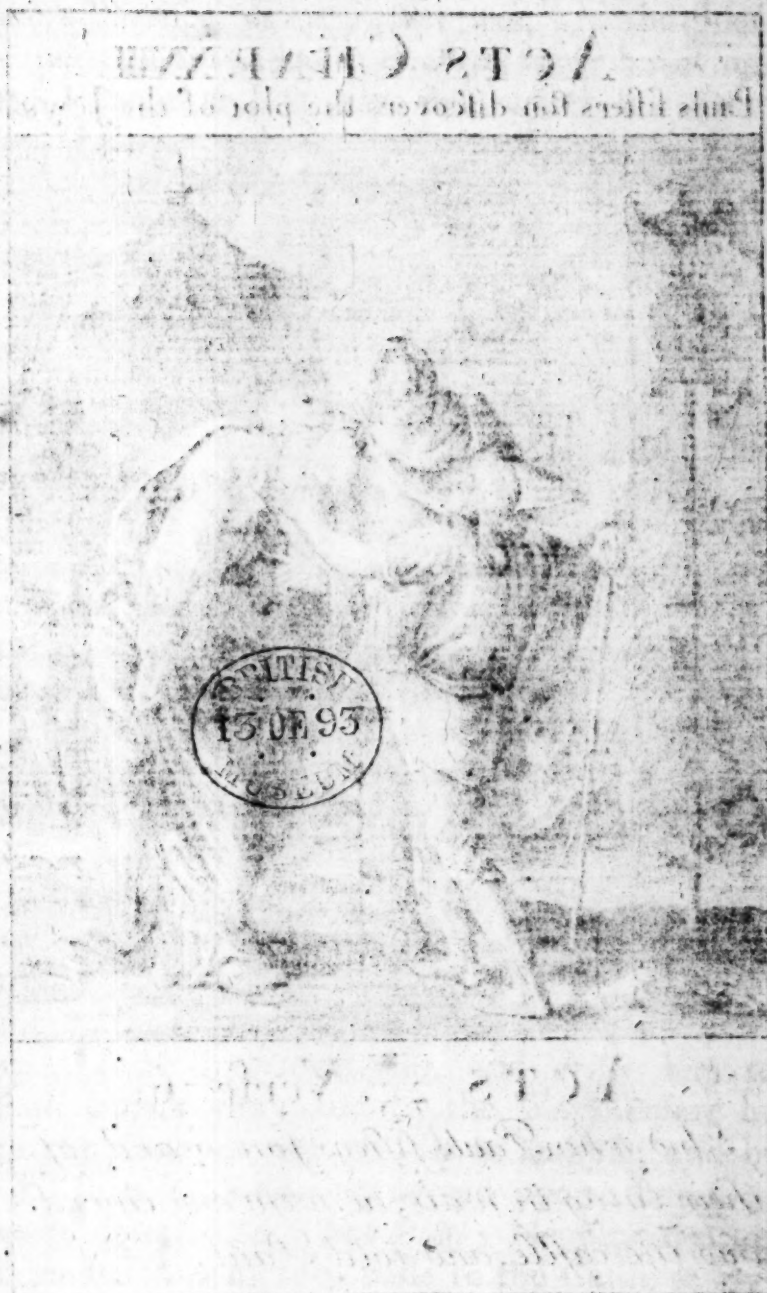
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ACTS CHAP. XXIII.
Pauls sisters son discovers the plot of the Jews.



ACTS 23. Verse 16.

*And when Pauls sisters son heard of
their lying in wait, he went and entred
into the castle, and told Paul.*

cil divided, Part of them being Pharisees, who believed another Life after this; and Part of them Sadduces, that did not; he took the Advantage of their Division, and said; "I am a Pharisee, as my Father was, and the chief thing for which I am called in question is my believing that there is another Life after this, which is a pure Pharisaical Doctrine, which all of that Sect do hold as well as I." This Speech of *Paul's* increas'd the Division, the Doctors of the Law, who were generally Pharisees, taking his Part, and declaring him innocent; saying, "If God hath revealed this to him, let us not oppose the Will of God." But their Dispute turning to a direct Tumult, the Commandant of the Guard fearing *Paul* would be destroy'd in this Confusion, order'd the Soldiers to take him away by Force, and carry him to the Tower. Where the Night following he saw a Vision; God appeared standing by him, and encouraging him said, "Fear not, *Paul*, for as thou hast avow'd and defended the Faith of Christ here at *Jerusalem*, so shalt thou do at *Rome*." This particular Regard of the divine Goodness in *Paul's* Protection was immediately verified, in spite of the insidious Malice of his Enemies: For early the next Morning above forty *Jews* enter'd into a Conspiracy to murder him, taking an Oath not to eat or drink till they had dispatch'd him. These *Russians* going to the *Sanhedrin*, acquainted them with their Design, and put them in a Method of finishing it thus. "Do you signify to the Commandant, that you must examine *Paul* upon some Interrogatories, and order him to bring *Paul* before you, and by the Way, before he come to the Council, we will lie in ambush, and be sure to kill him." This they agreed upon; but God had otherwise determined. For *Paul's* Nephew hearing of their intended Ambuscade, hastes to the Castle to give his Uncle timely Notice. Which he no sooner knew, but he called to the Captain of the Guard, and desired him to conduct the young Man to the Commandant, to whom he had something of Importance to communicate. The Captain very obligingly did as *Paul* desired, and

withdrawing left them together. Then the Commandant taking the Youth aside asked his Business; who acquaints him with the Jews Design upon *Paul's* Life, desiring his Protection for his Uncle. The Commandant hearing the whole Story, obliges the Youth to Silence, and dismisses him: Then calling for two Captains, he bid them get their Companies in readiness for an Expedition, and to take to their Assistance seventy Horse, and a Mule for *Paul* to ride on, and convey him to *Felix* the Governour; to whom he wrote a Letter giving him an Account of the whole Affair, referring the Determination of *Paul's* Case to him. This is immediately put in Execution, and that Night they attended *Paul* as far as *Antipatris*; there the Post left him, and the Horse conducted him to *Cæsarea*, where the Governour resided, to whom they deliver'd *Paul* with the Commandant of *Jerusalem's* Letter; which when *Felix* had read, and understanding of what Province *Paul* was a Native, he dismiss'd *Paul's* Guard, and told him he would hear him when his Accusers came, in the mean time securing him in the Hall called *Herod's Hall*.

Paul having escaped the Conspiracy of the Jews by the Prudence and Care of *Claudius Lysias*, and being now under the Protection of *Felix* Procurator of *Judea*, notwithstanding the *Sanhedrin* and their Ruffians were disappointed, they resolv'd to pursue him as long as he is within reach of their Malice. Five Days therefore after his Arrival at *Cæsarea*, *Ananias* the High-Priest, with some others of the *Sanhedrin*, and a certain Lawyer named *Tertullus*, came thither, and before *Felix* brought their Information against *Paul*. *Tertullus* being admitted to speak, began his Plea against *Paul* with a flattering Oration to *Felix*, telling him how happy the Jews had been in all Places under his Administration, and how thankful they were to him for it. Then begging his Attention in what he had to say against *Paul*, he began thus. "Most Noble *Felix*, this *Paul* we know to be a dangerous Person, possessing the Minds of the People " wherever he comes, and disposing them to Commo-
tions

" tions and Seditions against the present Government
 " of the *Romans*. Besides, he is a great Promoter of the
 " Religion of those that are ordinarily called *Nazarens*,
 " from Jesus that dwelt at *Nazareth*: And he hath done
 " such Things in the Temple of the *Jews* at *Jerusalem*,
 " as are absolutely contrary to the Laws of our God;
 " for which we seiz'd him, and would have punish'd
 " him as our Laws direct, for bringing Strangers beyond
 " that Court of the Temple that was assign'd them.
 " But as we were about to proceed against him, the
 " Captain of the Temple would not permit us in our
 " own Court, but sent him away with a Guard, and
 " cited some of the *Sanhedrin* to come hither and accuse
 " him before thee: To whom we leave the Determina-
 " tion of the whole Matter." To this Accusation the
Jews assented, and confirm'd the Truth of all that *Ter-*
tullus had asserted. Who having thus deliver'd his Charge,
Paul by Order of the Governour made his Defence.
 " I am the more ready to answer for my self before thee,
 " because thou hast been some Years the Procurator of
 " this Nation. Be pleas'd to know, that about twelve
 " Days ago I went up to *Jerusalem* to keep the Feast of
 " Pentecost, where I behaved my self very orderly and
 " quietly, causing no Disturbance, and raising no Sedition
 " either in the City or Synagogue. But as for that Part
 " of the Accusation, that I am a Promoter of the Sect
 " of the *Nazarens*, as they call it, I own, that that Way
 " of worshiping the God of *Abraham*, which Christ
 " hath taught, and the Christians practise, is the Way
 " that I use, in which I act agreeably to the Law of *Mo-*
ses, and those Writings of Authority among the *Jews*
 " which they esteem as binding. And the main Part of
 " this is, that there shall be a Life after this, and that all
 " that have lived here shall then be judg'd or rewarded.
 " And this is what most of these Men believe and depend
 " on. And in this Religion and Practice I am as careful
 " to live blamelessly, and to do my Duty in all things
 " towards God and Man. As for what they mention
 " of my profaning the Temple, thus it was: Many Years

“ after my Conversion to this Way that I speak of, I was
 “ sent by the pious *Jews* of other Parts to *Judea* and
 “ *Jerusalem*, with their Charity and Free-will Oblations,
 “ brought in for the Service of God. And whilst I was
 “ doing thus, some *Jews* of *Asia* saw me in the Temple,
 “ where I was so far from profaning it, that I did no-
 “ thing but what the Law required of me, without any
 “ Tumult or Disorder. Or if any Man would affirm I
 “ had this way offended, he ought to come now in open
 “ Court and witness against me. Nay, I appeal to my
 “ Enemies here present, whether, when I was brought
 “ before the Council at *Jerusalem*, I was not dismiss’d
 “ without any thing of Moment charged and proved
 “ against me. There is, I am sure, but one thing can be
 “ urged against me, and that none but the Sadducés will
 “ charge me with, which is, the acknowledging the
 “ Resurrection, and that is chargeable on the Pharisees
 “ as well as me.” When *Felix* had thus heard the
 Matter on both Sides, he put them off, saying, “ When
 “ I know more exactly the Nature of the Question con-
 “ cerning the Christian Religion and your Law, I will
 “ determine: And as to the Tumult said to be rais’d by
 “ *Paul*, when *Lyfias* comes, his Evidence will decide it.”
 And breaking up the Assembly, he remanded *Paul* to
 Prison, permitting any Friend to visit and assist him.

A few Days after this Hearing, *Drusilla*, the Wife of
Felix, and a *Jew*, coming to *Cæsarea*, *Felix* had a Mind
 to have her hear *Paul*; and sending for him, he desired
 him to let them hear what he could say in Defence of
 the Doctrine or Gospel of Christ. And *Paul* in a Dis-
 course of that Subject insisted particularly on the great
 Obligation of observing Justice between Man and Man,
 and to live chastly either in a conjugal or single State,
 (two Virtues to which *Felix*’s Temper was quite contra-
 ry) and withal of the severe Judgment that all Men
 should be one Day called to for their Offences in these
 and the like kinds. And as he insisted on these three
 Branches of the Christian Faith, wherein *Felix* was so
 much concern’d, he trembled, and being uneasy to hear
 such

such Doctrine as stung his Conscience to the Quick, he abruptly broke *Paul* off, bidding him depart for that Time, and that he would hear him again some other Time. *Paul* having continued in Custody two Years in the Procuratorship of *Felix*, *Felix* was by *Nero* removed from his Place, and *Portius Festus* succeeded him: And though *Felix* had no Reason to treat *Paul* unkindly, yet being a Man that had practised much Cruelty and Injustice in his Government, and a great Lover of Money, whether gain'd by Bribery, Extortion, or otherwise, yet either because *Paul* did not offer him Money to procure his Liberty, or whether it was merely to gratify the *Jews* at parting, he left *Paul* in Prison.

Festus had not been enter'd three Days upon his Government, but he went from *Cæsarea* to *Jerusalem*, when the High-Priest and other Members of the *Sanhedrin* accused *Paul* before him, and very pressingly solicited the Governour to send for him to *Jerusalem*, intending to lay an Ambuscade in the Way to kill him. But *Festus*, not over-fond of granting Favours to the *Jews*, told them he had left *Paul* in Prison at *Cæsarea*, whither he himself should shortly go, and hear the Cause betwixt them, bidding those that were concerned appear against him there. *Festus* after ten Days Stay at *Jerusalem* return'd to *Cæsarea*; and the Court being sat, *Paul* was brought before him, the *Jews* accusing him of many Crimes, but proving nothing; for he cleared himself of the Accusation, making it plainly appear that he had not offended against the *Mosaical* Law, the Sanctity of the Temple, or the *Roman* Government. But notwithstanding *Paul's* Innocence, *Festus*, willing to oblige the *Jews*, thought his putting the Question to *Paul* to be tried at *Jerusalem* would have sufficiently induced him to consent. But *Paul*, too sensible of the Malice of his Enemies, and which he some Time since escaped, was unwilling to trust himself in their Power, which he found he could no Way do but by pleading his Privilege of being a *Roman*. "I am, says he, a *Roman*, and ought not to be judged by the *Jewish Sanhedrin* or Laws, which I have

“ not violated, but by the *Roman*. If I have done any
 “ Thing which by the *Roman* Laws is worthy of Death,
 “ I desire no Mercy : But if their Accusations are inva-
 “ lid, and I Free from that Charge of having wronged
 “ them, and being a *Roman* besides, I see no Reason
 “ why I should be delivered up to mine Enemies, and
 “ make them my Judges. To prevent which I appeal to
 “ *Cæsar*”. *Festus*, finding *Paul* resolute in maintaining
 his Privilege, conferred with those of the *Jewish Sanhedrin*
 that came to the Trial; and not daring to refuse
Paul’s Appeal, he tells him, *Since thou hast appealed to*
Cæsar, to Cæsar thou shalt go.

Some Time after this *Agrippa*, who succeeded *Herod* in
 the *Tetrarchate* of *Galilee*, with his Sister *Bernice* came to
Cæsarea to pay a Visit to *Festus*, who acquaints *Agrippa*
 with *Paul’s* Case in short thus: “ There is a certain Man
 “ left in Custody by *Felix* : Against whom the *Jews*
 “ brought an Information, and immediately demanded
 “ Judgment. But I told them it was not the Custom of
 “ the *Romans* to pronounce Sentence of Death against
 “ any Man before he be confronted with his Accusers,
 “ and have Liberty to make his Defence, and that there-
 “ fore they must of Necessity come to me here ; which
 “ they did, and the Man appeared innocent. That which
 “ stuck with the *Jews* was some disputable Matter about
 “ his particular Way of serving or worshipping God, and
 “ whether one *Jesus* were still dead, or whether he was
 “ risen again, as affirmed. But I making some Scruple
 “ whether it were fit for me to give Sentence in this
 “ Matter, or whether it were not better for me to refer
 “ him to the *Jewish Sanhedrin* to be tried there, *Paul*
 “ appealed to *Cæsar*, and claimed his Privilege of being
 “ a *Roman*, that he might not be delivered up to the
 “ *Jews*. Whereupon I remanded him to Prison till I
 “ could conveniently send him to *Rome* to *Cæsar*.” This
 Account of *Paul* raised a Curiosity in *Agrippa* to see
 him, in which *Festus* promised to gratify him the next
 Day, when *Agrippa*, *Bernice*, and *Festus*, appeared with
 a great Retinue. The Company being seated, *Festus*
 sent

sent for *Paul*, whom he introduc'd in this Manner:
 " This is the Man, O King *Agrippa*! against whom the
 " *Jews* in general have made Complaint as against a most
 " notorious Malefactor. But when I understood he had
 " committed no capital Crime, and that he had appealed
 " to the Emperor at *Rome*, thither I have determined to
 " send him. And being uncertain what to write con-
 " cerning him to the Emperor, I have brought him forth
 " before this Assembly, and especially before your Ma-
 " jesty, O King *Agrippa*, that after due Examination I
 " might have something to write: For it would look pre-
 " posterous to send a Man a Prisoner, and not charge
 " him with a Crime." When *Festus* had ended, *Agrippa*
 told *Paul* he had Liberty to speak for himself; who de-
 siring Silence of the Audience, began his Speech with
 this Apology for himself: " I cannot but think my self
 " happy, O King *Agrippa*, in that I am permitted to
 " make my Defence against the Accusation laid by the
 " *Jews* before your Majesty, whom I know to be a per-
 " fect Master of the *Jewish* Laws and Customs; for
 " which Reason I beg your Patience.
 " My Manner of Life from my Youth, which was
 " among the *Jews* at *Jerusalem*, they all know; that I
 " was a Pharisee, a Sect the strictest of all others in the
 " *Jewish* Religion. And accordingly now I am accused
 " for asserting the Resurrection of the Dead, which, as
 " it is a Doctrine acknowledged by the Pharisees, so
 " is it a fundamental Promise made by God of old, gene-
 " rally depended on by the *Jews*, and in Hopes of which
 " they spend their Time in Piety and Obedience to God:
 " And yet for believing and expecting this I am accused
 " by these *Jews*. Why should it be an incredible Thing
 " with you, that God, who is omnipotent, should raise
 " the Dead? I confess I was once of Opinion that I
 " I was obliged to persecute this Profession and Doctrine
 " of Christ, which I did in *Jerusalem*, and many Holy
 " Men and Women I hurried to Prison, the Chief Priests
 " authorizing me; and when any of them were put to
 " Death, I was consenting and active in it. And in other
 Cities

Cities besides *Jerusalem* I brought them into the Courts
 of Judicature; and used most severe Means to make
 them deny Christ, and was so fierce against them that
 I forced them to flee to Heathen Cities, and then per-
 sued them thither. And this I was going to repeat
 when from the *Sanhedrin* I received Authority to go to
Damascus; but at Noon-Day, O King! I saw a Light
 from Heaven, far exceeding that of the Sun, which,
 unable to bear, struck me and those that accompanied
 me to the Ground, and straightway a Voice in the
Hebrew Tongue, calling me by my Name, admonished
 me to forbear my cruel persecuting Temper, telling
 me I was from that Time chosen to be a Preacher and
 Promoter of that Doctrine I had before persecuted,
 and endeavour'd to stifle, and gave me Commission to
 publish the Gospel to the *Gentiles*, to instruct them in
 their Duty, to turn them from their idolatrous Worship
 to the Service of the true God, that by Repentance
 they might receive Forgiveness of their Sins, and be-
 lieving in Christ enjoy an eternal Portion of Bliss among
 the Saints of God. And for this I was assaulted, and
 in Danger of being killed in the Temple. But God
 rescued me, and by his blessed Assistance I continue my
 Duty, preaching nothing in Effect but what is perfect-
 ly agreeable to the Writings of *Moses* and the Prophets,
 who foretold that Christ should be put to Death, and
 that by his rising again both *Jews* and *Gentiles* should
 be brought to believe in him." Here *Festus* interrupt-
 ing *Paul*, said, "Thou talkest distractedly, thy Learning
 and Fondness of this Opinion have put thee out of
 thy Wits." But *Paul* replied, "I am in my perfect
 Senses, most noble *Festus*, and what I say is true,
 without Excess or Transportation. I appeal to King
Agrippa, before whom I take this Freedom of Speech,
 and am confident he knows this to be true. The Life,
 Death, and Resurrection of Christ, were Things of
 publick Cognizance, and cannot be a secret to him
 that was a *Jew* born. Believest thou the Prophets,
 O King? I am satisfied thou dost; and knowest their
 Pre-

"Predictions to be fulfilled." This was so home a Challenge to *Agrippa*, that in the Presence he declared, "Indeed, *Paul*, thou dost in some Degree persuade me "that the Christian Faith is true." To which *Paul* readily and chearfully replied, "I heartily wish and pray, "for thine own Sake, that not only in a low, but eminent Degree, both thou and all here present were as far "Christians as I am, without this slavish Imprisonment." Upon this the Assembly broke up; and when *Agrippa* and *Festus* had consulted together about *Paul's* Case, they freely own'd that the Accusation laid against him was not punishable by Death or Imprisonment, the Emperors having not as yet made any Edict against Christians; and that, if he had not appealed to *Rome*, he ought to have been discharged.

And now an Opportunity offering, *Festus* sends *Paul* to *Rome*, under a Guard commanded by one *Julius*, in a Ship belonging to *Adramytium*, a Sea-Port of *Mysia*; and taking *Aristarchus* of *Thessalonica* with them, they coasted along *Asia* till they arrived at *Sidon*, where *Julius*, who treated *Paul* very respectfully, gave him Leave to go ashore, and refresh himself. Sailing from thence they came in Sight of *Cyprus*, where they were to lie by a While; but the Winds presenting, they passed the Seas of *Cilicia* and *Pamphylia*, and came to *Myra*, a Maritime City of *Lycia*. Here *Julius* finding a Ship belonging to *Alexandria* bound for *Italy*, took his Charge on board her, and with much a-do made *Salome*, a City of *Crete*, from whence after many Days slow Sailing they arriv'd at the *Fair-Havens* near *Lasea*; where *Paul* perswaded Captain *Julius* to wait for more seasonable Weather, for they had been long beating at Sea with contrary Winds and very stormy Weather: But notwithstanding *Paul's* Advice was propheticall, telling them that if they thus obstinately persued the Voyage, they would not only hazard the Ship and Goods, but also their Lives; yet *Julius* preferring the Master of the Ship's Judgment, they put to Sea, intending to reach *Phanice*, a Harbour of *Crete*, where there was safe riding, and there to winter; and

and the Wind blowing gently at South, they question'd not in the least gaining their Point. But they were soon mistaken; for the Winding suddenly tacking about, blew so very hard at North-East that they were forced to drive before the Wind. And coming under a little Island called *Clanda* they had like to have lost their Boat, but with much a-do recovering it, they hoisted it into the Ship; and being not able to carry any Sail, they lower'd them upon Deck, and so drove at the Mercy of the Winds. But the Storm continuing, the next Day they lighten'd the Ship, and the Day following they were forced to cut their Masts by the Board, and throw all their Tackle over-board. And now the Storm increasing, and neither Sun nor Stars for many Days appearing, they despaired of escaping. Which *Paul* seeing spoke thus to the Company: *Sirs, had you taken my Advice in staying at Crete, ye had not run this Hazard; but take Comfort, for we shall suffer no Loss but the Ship. This I can assure you from the Mouth of God, who this Night appeared to me by his Angel, saying, Fear not, Paul, for thou must be brought before Cæsar, and God hath for thy Sake granted Life and Safety to all them that are with thee in the Ship. Wherefore be of good Cheer, for I am confident this Vision will be made good, coming from God, as it certainly doth. But one Passage more I received in this Vision, That after Shipwrack we shall be cast upon a certain Island.* Driving thus for fourteen Days at the Mercy of the Wind and Waves, about Midnight the Sailors fancied they were near Land, and throwing the Lead they sounded, and found it twenty Fathoms; then fifteen; and it being Night, and apprehending they might strike upon some Shelves in the Dark, they threw four Anchors a-stern, and waited for Day. And now the Seamen resolving to thrust for themselves, had hoisted the Boat over-board, pretending to Moore the Ship afore, as they had done a-baft. But *Paul* said to Captain *Julius*, *Though I told you that no one Person in the Ship should perish, yet it was upon Condition that you would believe and trust God for your Preservation, and that the Seamen tarry in the Ship, and*

do their Duty, and not endeavour their Escape by the Boat; which if they do, you will be all in Danger of your Lives. Upon this the Soldiers, to prevent the Seamens Design, cut the Ropes, and let the Boat drop. And in the Space between that and Day-break Paul advised them to refresh themselves with Food, telling them they had so sollicitously attended the Fate of this fourteenth Day, as the special critical Day, that they had no Leisure or Thought of eating, and so had fasted till that Time of Night, eating (n) nothing all the Day before. Therefore, saith he, I advise you all now to eat, for you will escape the Danger, and refreshing your selves, will be the better able to bear the Difficulties you are to expect. And he set them an Example, taking Bread, and blessing God, they all eat, and were refreshed; and the Number of all that were in the Ship was Two hundred seventy six, including Soldiers and Passengers. After this Refreshment they fell cheerfully to work, unloading the Ship not only of Goods, but of the Provisions, and throwing them into the Sea. When it was Day they discover'd a Creek and a Haven, into which they endeavour'd to put; and when they had weighed the Anchors, they made to the Shore, and run the Ship a-ground. The Soldiers seeing Land near, advised the Captain to kill the Prisoners, lest they should escape; but he would not listen to them, having a great Mind to save Paul, to whom he continued his former respectful Carriage: And therefore commands them that could swim to throw themselves into the Sea first, and

(n) Nothing. He that is said to fast, is he that eateth nothing all Day long; and so 'tis explain'd here, *Acts 27. 34. Having taken nothing.* The Meaning therefore of this Place (without any Miracle of subsisting without any Nourishment fourteen Days together) is to be gathered from the former Part of the Period, *Expecting this Day the fourteenth Day*; that is, waiting to see the Success of this Day; which it seems, in

the Opinion of the Mariners, was the critical Day to them; their Danger was then at the highest, and they were not likely to out-live it; and so there was no Use of eating; and if they escaped this Day, they might then possibly hope; and upon these Considerations they eat, *noting that Day*; they had no Leisure to consider Hunger when their greater Danger, and more instant Fear was of Drowning.

and the rest on broken Planks and Pieces got safe to Land. Where, when they were all arrived safe, they knew the Place to be the Island *Melita*, or *Malta*. And the Islanders seeing them in Distress treated them with great Humanity, making Fires to warm their wet and weary Limbs, and shewing them all the Offices of Civility and Charity. Whilst they were drying and warming themselves a Viper, driven from her Hole by the Heat of the Fire, leaped out, and fasten'd upon *Paul's* Hand: Which, when the Natives saw, they immediately concluded him guilty of Murder, and that Divine Vengeance had persued him to that Place, to die by the Bite of this venomous Creature: But he shook it off into the Fire, and felt no Harm; which they seeing soon alter'd their Opinion, and concluded him a God.

Near this Place was the Residence of *Publius*, the Governor of the Island, who received and entertain'd this shipwreck'd Company with great Civility and Hospitality for three Days; in which Time *Paul* hearing that the Governor's Father lay dangerously ill of a Fever and a Bloody-Flux, he went to his Apartment, and praying by him, laid his Hands upon him, and healed him. The Rumour of this miraculous Cure soon spread through the Isle, and those that were afflicted with any Disease were brought to *Paul*, and he restored them to their Health and Strength. This increased *Paul's* Fame, insomuch that his Companions and Fellow-sufferers were the better for it, being for his Sake highly carels'd and entertain'd; And when they left *Malta* they received many Marks of Esteem from the Inhabitants, who presented them with all Necessaries proper for their Voyage.

Having tarried at *Malta* three Months, they took Shipping in a Vessel of *Alexandria*, that had winter'd there, that was called the *Dioscouri*; and sailing from thence to *Syracuse* in *Sicily*, they tarried there three Days, and thence to *Rhegium* in *Italy*, and so in two Days to *Puteoli*, where they found some Christian Professors, who importun'd them very much to stay a Week with them, after

which they advanced towards *Rome*; and being come as far as *Apri-Forum* and the (o) *Three-Taverns*, the Christians in *Rome*, hearing of *Paul's* Approach went out to meet him; and when they were come to *Rome*, *Julius* delivered the other Prisoners to the Captain of the Guard; but let *Paul* stay in a private House, only with a Soldier to guard him.

After *Paul* had been three Days at *Rome* he desired to speak with the Rulers of the Consistory, which the *Jews* had at *Rome*. To whom *Paul* addressed himself in this Manner: "Countrymen, though I have done nothing contrary to the Laws or Customs of the *Jews*; yet was I by the *Jews* apprehended and accused before the *Roman* Procurator; who, when he had examined me, would have discharg'd me, finding no capital Accusation brought against me. But the *Jews* opposing it, I was forced to appeal to *Cesar*, to get out of their Hands, and to clear my self, not to lay any Thing to the Charge of any of my Countrymen. And this is the Cause of my desiring to speak with you; for I am imprison'd as you see for asserting the Resurrection of the Dead, which is the Result of all the Promises of God to the *Jews*, and that every true *Israelite* depends on." Then they said to him, "We have no Letters from *Judea* that mention thee, neither have the Christian *Jews* made any Complaint against thee. But we desire to hear thy Opinion more at large; for as concerning this Profession and Doctrine of Christianity, we know it is generally opposed by our Brethren the *Jews*." Whereupon a Day was appointed, and there came many *Jews* to his Lodging, to whom he preached and explained the Doctrine

(o) *Three-Taverns*. This is the proper Name of a Town or City, and not to be render'd an *Inn* or *Victualing House*, but (as all other Proper Names) is in Reason to continue without any Alteration. *Taberna* was the Name of the frontier Towns, which were built against the Inroads and Insults of the *Barbarians*. The

Place here mentioned was an Episcopal See, and an eminent City in *Constantine's* Time, where among the nineteen Bishops delegated by *Constantine* to decide the Controversy between *Donatus* and *Cacilianus* *Felix de Tribus Tabernis*, *Felix* Bishop of the *Three-Taverns* is reckoned.

Doctrine of the Gospel, demonstrating from the Law of Moses, and the Prophecies that were of Force among the Jews, the Agreeableness and Truth of the whole Christian Religion. Upon the Result of the Matter some believ'd, and others did not; and when by reason of this Difference some warm disputes arose betwixt them, as they departed Paul told them, "That this Unbelief of theirs was a Thing which the Prophet *Isaiah* had pun-
 " actually foretold, saying, *This People will not receive the*
 " Gospel; for they have contracted a perfect Habit of Ob-
 " stinacy and wilful Deafness, that they will not hearken
 " to any Ways of Reformation that should make them ca-
 " pable of Mercy. Be assured then that we are not ob-
 " liged longer to contend with your obdurate Temper,
 " but we will preach the Gospel to the Heathens, who
 " will gladly lay hold on this offer'd Mercy." And upon
 this they parted, the Jews continuing their Heat in their
 Discourse as they took Leave. And Paul continued free
 from close Confinement, living in his hired House for two
 Years, preaching the Gospel to all that came to him with
 all Freedom and Openness, none offering any Molesta-
 tion or Restraint.

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were concern'd to observe and consider the Contents of



added, That God hath sent his Angel to give his servants

the Things that must be shortly, and immediately upon

this, Ver. 7. & shall I come, & will be in the Vision of

his final Coming to Judgment, (which hath caused much

Misapprehension) but of his Coming to destroy the

Wicked in Ver. 14. I have kept, and keep, and will keep

their Book, parallel to what hath been said at the begin-

ning, Ch. 1. Ver. 1. In Ch. 22. Ver. 10. the Command is given to

not to add, or to take from the Words of the Prophecy, and

therefore to be kept open, and not to be laid up as

Things that formerly were principally concern'd in ap-

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THE first Verse of this Book in these Words, *Which must presently come to pass, or, Shortly be done, plainly offers it self as a Key to the whole Prophecy.*

notwithstanding the Opinions of many who have calculated these Visions, and some particular and later Periods, it will plainly appear that they belonged to those Times that were then immediately ensuing, and that they had accordingly their Completion; and consequently, that they that pretended to find in those Visions the Predictions of Events in these later Times, and those so precisely determin'd as to belong to particular Acts and Persons in this and some other Kingdoms, have mistaken the Design of them, obtruding their own Fancies for divine Revelations, and adding to the Prophecies of this Book, for which we may assign these Reasons.

1. What is said in the first Verse of the first Chapter is immediately inculcated in the third Verse, *For the Time is at Hand,* and that render'd as a Proof, that these seven Churches, to whom the Prophecy was written

were concern'd to observe and consider the Contents of it, *Blessed is he that reads, and he that hears, &c.* for the Time is nigh.

2. In the Close of these Visions, Ch. 22. 'tis there again added, That God hath sent his Angel to shew his Servants the Things that must be speedily; and immediately upon this, Ver. 7. *Behold I come quickly*, not in the Notion of his final Coming to Judgment, (which hath caused much Mistake,) but of his Coming to destroy the Jews, and then, as in Ver. 7. *Blessed is he that keeps the Prophecies of this Book*, parallel to what hath been said at the Beginning, Ch. 1. Ver. 3.

3. In Ch. 22. Ver. 10. the Command is given to John not to seal the Prophecies of the Book, which, that it signifies that they were of present Use to those Times, and therefore to be kept open, and not to be laid up as Things that Posterity was principally concern'd in, appears by the Reason subjoin'd, *Because the Time is nigh*.

What was Christ's Design, Ch. 1. Ver. 1. of sending these Visions in a Book or Letter to the seven Churches, appeared soon very visibly from plain Words, without any Figure in them, viz. That the Christians of those Times being in Danger of losing their Constancy and Courage through the Violence of the Jewish Persecution, and the subtle Insinuations of the Gnosticks, (who taught it was lawful to forswear Christ in Time of Persecution,) might be fortified by what they here find of the Speediness of God's Revenge on his Enemies, and Deliverance of those that continued constant to him. This is the full Importance of the first and third Chapters, and the same again Ch. 22. Ver. 7. So in the Proem or Salutation by John prefixed to this Epistle of Christ, from Ver. 4. to Ver. 9. we have these Words, *Behold he cometh with Clouds, &c.* Where the Coming of Christ is a known and solemn Phrase to signify remarkable Judgments or Vengeance on Sinners, and Deliverance for persevering Believers; and the additional Mention of Clouds refers to God's Presence by Angels, the Ministers of his Power, whether in punishing or protecting.

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The first Part of that which was thus suddenly to come to pass was the Destruction of *Jerusalem*, which was an opportune Relief to the Christians, who were hotly persecuted by the *Jews*. This appears by the seventh Verse of the first Chapter, whereby *as many as pierced Christ* must infallibly be meant the *Jews*.

But besides this Royal Coming of Christ to destroy the impenitent *Jews*, and to rescue the penitent, this Revelation of St. *John* is founded upon our Blessed Saviour's own Words and Predictions: For our Lord says, *Matt. 24. 31. His Angels shall gather the Elect, &c.* which plainly points at the delivering the penitent Christian *Jews*. So *Ch. 6. Ver. 9, 10, 11. The Souls beneath the Altar that cry for Vengeance, of all the Blood that was shed in the Land, is a just parallel to that of Matt. 23. 35. That on the Jews of that Generation should come all the Blood that had been shed on the Land, &c.* And accordingly all the rest of the sixth Chapter, of the great *Earth-quake, the Sun become black, the Moon as Blood, and the Stars falling from Heaven, &c.* they are the very particular Expressions in the immediate subsequent Discourse of Christ, *Mat. 24.* So most especially, *Rev. 11. 8. the City where our Lord was crucified is the very Scene of those Tragedies, that is, certainly and literally Jerusalem, called Sodom there, but mystically as the Text mentions. So St. Jerom explains it, saying, From that Time Jerusalem was not called the Holy City, because having lost her former Sanctity and Name, she was spiritually called Sodom and Egypt.* But it may perhaps be objected, that this Destruction of *Jerusalem* was pass'd at the Time of *John's* receiving and writing this Vision, because it is affirmed by *Eusebius* out of *Irenæus*, that it was received and seen at the End of *Domitian's* Reign. But this is answer'd by the Opinion of St. *Augustine*, and several other Fathers, that these Visions were not all Predictions of what was future, but a Recapitulation from the Suffering of Christ, comprehending what had been, what is, and what should be the State of the Church: And this to very good Purpose; for what was past to confirm Christians in what was to

come, and now further to be declar'd. And it would be no great Objection against this, that it is all set down as a Prophecy; for 'tis no new Thing for Prophecies to speak sometimes of past Things in the future Tense; as *Dan. 7. 17. These great Beasts, which are four, are four Kings, which shall arise out of the Earth;* whereas the *Chaldean Monarchy* was long before risen, and now near expiring.

The Destruction of *Jerusalem* under *Titus* was but one Part of this *Coming of Christ*, and bringing Judgments on the *Jews*. There were many bloody Acts of this Tragedy, when that was over: As the Edict of *Domitian* for killing all *David's Kin*: The Severity of *Trajan* against them; when, as *Eusebius* says, *their Calamities came tumbling in upon them. Marcus Turbo* by Sea and Land killing vast Multitudes of *Jews*, whilst *Lucius Æmilius* cleared the Country of *Mesopotamia* of them: Insomuch that the Number of *Jews* slain in *Trajan's* Reign amounted to Two hundred thousand. And this, if there had been none before, or none to come, might well be styled a *Coming of Christ in the Clouds* against his Crucifiers, a lamentable Judgment on all the Tribes of that Land, and so might own the Expressions in that seventh Verse, and some Part of the After-Visions.

After this *Adrian*, *Trajan's* Successor, fell heavily upon them; for the *Jews* under the Conduct of one *Barchocheba*, a Sham-Messias, waging War with the *Romans*, were soon subdued by *Rufus*, Governor of *Judea*, who, without Mercy or Distinction of Age or Sex, destroyed them; and upon the Death of their Ring-leader the Emperor *Adrian* by an Edict interdicted the *Jews* Return to their City *Jerusalem* again, or so much as to look toward it. To which End the Foundations of the Temple were ploughed up by *Rufus*, (by which our Saviour's Prophecy, of *not one Stone upon another being left*, was literally fulfilled,) the City rebuilt and inhabited by *Romans*, and named *Ælia*, from *Ælius Adrianus*: And to spite the *Jews* the more, it is said the Statue of a Swine was set over the Gate to reproach the *Jews*, and banish

banish their very Eyes from it. And this was another Passage which might well be referred to as Matter of mournful Spectacle to all the Tribes of *Judea*, and as mournfully represented in some of the Visions.

Nor were the unbelieving *Jews* the only Men to whom the Destruction here in these Visions did belong, but the vile erroneous Christians, as the *Gnosticks*, and other Hereticks among them, who, as *Eusebius* observes, came to nothing presently.

As to the Matter of the ensuing Visions, the Reader may take this short Scheme, viz. That after the Preface in the first Chapter, to *Ver. 10.* and the Visions about the seven Churches of *Asia*, each of them set down distinctly, *Ch. 2. Ver. 3.* this Book contains; First, The Proceedings of God with the *Jews* from the fourth to the twelfth Chapter. Secondly, The Infancy and Growth of the Church of Christ in order to the Heathen World, till it came through great Oppositions to get Possession of the *Roman Empire*, partly by destroying, partly by converting the Heathen Idolaters, from the twelfth to the twentieth Chapter. Thirdly, The peaceable flourishing State of the Church for a Thousand Years, and after that the Breaking-out of the *Turk*, and harrassing the *Eastern Churches*, briefly touch'd, together with their Destruction, and the End of the World, most rhetorically described from *Chap. 20.* to the sixth Verse of *Chap. 22.* and from thence to the End of the Book a formal Conclusion of the whole Matter.

The next Thing we are to speak of is the Title of the Book, and of the Author. The Title of this Book, affixed by the Church of the first Ages, was *The Revelation of Jesus Christ*, ordinarily now *The Revelation of John the Divine*: Which Difference is to be reconciled, not by making one of them to refer to the Person that received, the other to him that gave the Revelation, (for as *John* received it from Christ, so Christ also received it from his Father, and therefore it is added here, *Ver. 1. Which God gave him,*) but it must be by distinguishing of the Time and Manner of these Revelings. God formerly

merly revealed these Events to Christ the Son of Man, as the Mediator by him now designed to convey all Knowledge and Grace to us; and this he did when Christ enter'd on his prophetick Office, (long before the Time here specified:) From whence it was that Christ whilst here on Earth foretold many of the Particulars represented in his Prophecy, especially that of the Destruction of the unbelieving Jews. And in this Respect this whole Book is intituled *The Revelation of Jesus Christ*, that is, that Prophecy which Jesus Christ received from his Father, as the Vision of *Isaiah*, &c. is the Prophecy which *Isaiah* received from God, or that God gave to *Isaiah*. And then as Christ thought fit to give a Representation of this to his beloved Disciple *John*, and so *John* received it as a Prophecy to deliver to others, it is properly here in the Title styled *The Revelation of John*, who receiv'd it in Vision or Ecstasy, *Ver. 10.* by the Angel from Christ, as Christ received it from his Father.

As to the Title of *Divine* here given to *John*, the Writer of these Visions, and not of *Apostle*, it is not from any Imagination of those that affixed it, that the Apostle was not the Writer of them, but because that Title of *Divine* was by the Ancients, *Origen* especially, bestowed on this Apostle in respect of the Divinity and sublime Manner of Writing, observable in his Gospel, and particularly because he began it with setting down the Divinity of Christ, *The Word of God*; whereas the other Evangelists begin with his Birth or Humanity.

As to the Time of *John's* writing this Book of the *Revelations*, it was during his Confinement in *Patmos*. It was of old not only rejected by Hereticks, but controverted by many of the Fathers. *Dionysius*, Bishop of *Alexandria*, has a very large Discourse concerning it: He tells us that many plainly disown'd this Book not only for the Matter, but the Author of it, as being neither Apostle, nor any Holy or Ecclesiastick Person; that *Cerintus* prefix'd *John's* Name to it, to give the more plausible Title to his Dream of Christ's Reign on Earth, and that sensual and carnal State that should attend it: That for his

Part he durst not reject it, looking upon it as containing wise and admirable Mysteries, though he could not comprehend them, rather admiring than condemning what he could not understand; that he own'd the Author to have been an holy and divinely inspir'd Person; but could not believe it to be *John* the Apostle and Evangelist, neither the Style, Matter, nor Method, agreeing with his other Writings; that in this Book he frequently names himself, which he never does in any others; that there were several *Johns* at that Time, and two buried at *Ephesus*, the Apostle and another, one of the Disciples that dwelt in *Asia*; but which should be the Author of this Book he leaves uncertain.

But however this Book was doubted by some, it was entertained by the far greater Part of the Ancients as the genuine Work of our *St. John*. Nor could the setting down his Name be any reasonable Exception; for whatever he might do in his other Writings, especially his Gospel, where it was less necessary, historical Matters depending not so much upon his Authority; yet it was otherwise in prophetick Revelations, where the Person of the Revealer adds great Weight and Moment to what he writes; which is the Reason why some of the Prophets under the *Old Testament* did so often mention their own Names.

The Diversity of the Style is of no great Consideration, it being no Wonder, if in Arguments so vastly different the same Person did not always observe the same Tenor and Way of Writing, of which there want not Instances in some others of the Apostolick Order. The Truth is, all Circumstances concur to intitle our Apostle to be the Author of it; his Name frequently expressed, its being written in the Island of *Parmos*, (a Circumstance not competible to any but *St. John*,) his styling himself their Brother and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ, his writing particular Epistles to the seven Churches of *Asia*, all planted, or at least cultivated by him, the Doctrine suitable to the Apo-

REVELATIONS.

The First Vision.



OD the Father having given the following Revelation or Vision to his Son Jesus Christ, he thought fit to send a Symbolical Representation of it by an Angel to *John* his most beloved Disciple, that he might discover to the World some Things which were suddenly to come to pass. Which honour was imparted to *John* as a peculiar Mark of his Lord's Esteem; who in many Instances distinguished him during his Life-time) for he not only in common with the rest of the Apostles attested the Word of God, the Doctrine, sufferings and Resurrection of Christ, but mentions some particulars which he peculiarly saw, not taken Notice of by others. These Revelations he dedicates to the Seven Churches of *Asia*, which he greets with Grace from the eternal God, and the Angels which wait on him, and from Jesus Christ, the most illustrious of the Dead, and Sovereign of the Kings of the Earth.

The first Vision which this Holy Apostle had the Honour to see, was on this manner. During his Confinement in the Isle of *Patmos*, being on a Lord's Day secluded from the Society of Men, he fell into an extacy, and heard a Voice as loud as the Sound of a Trumpet behind him which said, he that spake was the eternal God,

God, who commanded him to write down what he should see, and send it to the Seven Churches in *Asia*, viz. to that of *Ephesus* the Metropolis, to *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*. *John* hearing the Voice behind him, turned to see who it was, when to his great Surprize he saw Seven golden Candlesticks, and in the Midst of them one like the Son of Man, clothed with a long Robe, and girded with a golden Girdle; his Hair was white as Snow, his Eyes sparkling like Fire, his Feet shining like the purest Brass, and his Voice was as the Noise of the great Waters. He had Seven Stars in his Hand, out of his Mouth there came a sharp Sword, and his Countenance was like the Sun at Noon-Day. The favourite Disciple being struck with Fear and Amazement at this glorious Appearance of his Lord fell at his Feet as one depriv'd of Life; but he raised him up, bidding him not to fear, telling him that he was the eternal God, even that Christ which lived here upon Earth, and was put to Death, and rose again to Life, and now lives never to die again; that he had all Power over that invisible State and continuance in Death, and over Death it self. To which purpose, saith he, for evidencing the Truth which I now tell thee, do thou write the Visions thou seest, which are a Representation both of the Things which are now a Doing, and of others which shall soon follow. The Seven Stars which thou seest signify so many Governours or Bishops of so many Churches, and the Seven Candlesticks the Churches themselves.

To the Church of *Ephesus* and the Bishop thereof, *John* was charg'd with this Message. " I know and approve your Industry in propagating the Gospel, your constant Patience and Perseverance in the Faith, your Abhorrence of wicked Men and their Actions, and your vigilant Care and Discovery of counterfeit Apostles. You have labour'd under hard Pressures, Persecutions and Difficulties, without fainting under the Weight of them: But yet I have something to accuse you of; you have abated much of that fervent Zeal, which

“ which did evidence it self in you by your sincere and
 “ faithful Profession of Christianity. Recollect therefore
 “ that religious Courage, of which you were once pos-
 “ sess’d, or else I will suddenly punish you by removing
 “ the Light of the Gospel from you. Yet one Thing is
 “ to be said in your Praise, that you have not submitted
 “ to one Bait of the *Gnosticks*, viz. in imitation of the
 “ (a) *Nicolaitans* to defile your selves, though you have
 “ given Way to the worldly Sufferings and Persecutions,
 “ as the *Gnosticks* persuade and advise; which hath cor-
 “ rupted other Churches. Let this therefore warn you
 “ of the Terrours in which they shall be involv’d that
 “ persist in Sin, and be assur’d, that they who overcome
 “ Temptations and Persecutions, shall have Deliverance
 “ here, and hereafter eternal Life bestowed on them.

To the Bishop and Church of *Smyrna* (another Metro-
 polis of *Asia*) *John* was charg’d with this Message.
 “ Your Patience and Contentedness under Persecution
 “ and Poverty are an increase of your Treasure: And
 “ though they that persecute and calumniate you, call
 “ themselves *Jews*, they are not of the Religion of
 “ *Moses*, but of the Devil’s Institution. Your constancy
 “ to the Faith will raise you Enemies, but arm your
 “ selves with the Spirit against Persecution, for you shall
 “ undergo

(a) *Nicolaitans*. St. Paul had in his Epistle to the *Ephesians*, c. 5. v. 3, 11, 12. fortified the Church of *Ephesus* against this carnal Pollution of the *Nicolaitans*. Who these were, appear by *Eusebius* thus: *Nicolas* the Deacon, mentioned in the Acts of the Apostles, having a beautiful Wife, was by the Apostles after Christ’s Ascension reproach’d that he was jealous of her, whereupon he brought out his Wife and gave any that would leave to marry her, saying, That this was agreeable to that saying, *That Men ought to abuse the Flesh*. His followers laying hold of this Action and Speech simply, and

without Examination of the Meaning of it, saith *Clemens*, commit all kind of Filthiness, without any kind of Shame. The Meaning of *Nicolas*’s Speech (though abus’d by his Followers) was, a Disdaining of all that carnal Pleasure so much desired by Men: And it is plain, that his Followers, which are said by *Eusebius*, to enter on his Heresy, and are here called *Nicolaitans*, were guilty of all abominable, shameless Uncleanness, and called that *The Abusing of the Flesh*, and so made a Christian Duty of the most abominable Sin, and put off all Shame and Reverence in the Acting of it.

“ undergo severe Trials, and if you persevere, your con-
 “ stancy shall be rewarded with a Crown of Life.”
 To the Bishop and Church of *Pergamos* write thus.
 “ I commend thy Christian Behaviour and Constancy,
 “ which hath eminently appeared in the Midst of Temp-
 “ tations and Persecutions; but yet there are great Faults
 “ among you, the *Gnosticks* have with their Practices
 “ and Doctrines corrupted some of you, which are but
 “ a Transcript of that famous Counsel of *Balaam* to *Ba-*
 “ *laac*, and which brought that Curse and Ruin upon
 “ the *Israelites*, when nothing else could do it; for they
 “ join’d with the Idolaters and committed all abominable
 “ Uncleaness. Besides, you connive at in not punishing
 “ the Practicers of the *Nicolaitans* Doctrine, which is
 “ odious to me. If this Lenity be not speedily mended,
 “ I will soon visit and destroy you with Judgments as
 “ terrible as those of the Sword. And for those who
 “ have kept themselves pure and spotless from those Un-
 “ cleannesses, let them know, that the Pleasures and
 “ Comforts they will receive in the Practice of Religion
 “ and Virtue, will far exceed all carnal Enjoyments, and
 “ that over and above they should have a Token given
 “ them with the Name of Christ written on it, signi-
 “ fying the Christian Reward of Grace and Glory,
 “ which none can be capable of valuing, but they that
 “ enjoy it.

To the Bishop and Church of *Thyatira*, say, “ Christ,
 “ that appeared to you so gloriously in Token of Judi-
 “ cature, knows the Courage, Charity and Liberality to
 “ the poor Brethren, and your Christian Bravery against
 “ all Terrours. But you labour under one Blemish
 “ which eclipses all the Glories of your Life, you have
 “ permitted the false Doctrines of the *Gnosticks* and com-
 “ municated in Idol-worship. These Hereticks go on
 “ still in their Impieties, and you connive at them;
 “ therefore you may expect that the Judgments which
 “ will suddenly fall on them and you, will be very heavy
 “ unless by timely Repentance prevented. But of you
 “ in *Thyatira* that are free from these Abominations God
 “ requires

“requires only your Perseverance, till he comes to reward your Fidelity and Constancy; who will then make use of you to convert the *Gentiles*, and to propagate the Gospel successfully among the Eastern Nations.”

To the Church in *Sardis* thus saith Christ, who hath the Command over the Bishops of the Churches, and the Congregations under them. “I know your Actions, and judge by them, not by your Pretensions, for though you profess Christ, yet upon the Approach of Persecution you renounce the Faith. Endeavour therefore to consummate your Faith with that perfect Love, which will enable you to confess Christ in the greatest Dangers. This will make amends for your former Failings; but if you fall off again, expect my Judgments will be sudden and unpreventable. I know there are a few in *Sardis*, which have not fallen, but confessed and suffered for my Name; and these shall not fail of the Reward of Martyrs, for they shall be clothed with glorious white Garments, and I will crown them before my Father at the Day of Judgment.”

To the Bishop and Church in *Philadelphia* write thus: “You have behaved your selves with a true Christian Courage and Constancy, having neither defiled your selves with the Impieties of Hereticks, nor renounced me in Time of Persecution: But for the *Gnosticks*, who have joined with the *Jews* in persecuting you, let them know, that they shall not be able to prevail against you, but that they shall be subdued and destroyed: And, because you have strictly obeyed my commands, and persevered in the Confession of me, even in the Time of Persecution, I will preserve and deliver you from those sharp Trials which are about to fall upon the Christians every where. And this Patience and Purity of yours I will speedily Reward: Be ye therefore constant to me but a little While, that all that you have hitherto suffered be not lost and unrewarded. For he that thus holds out, shall be a Pillar of

“ of

“ of the Church, and live undisturb’d in the Performance
 “ of his Apostleship, and I will own him as a true and
 “ faithful Member of the pure Catholick Christian Church,
 “ distinguish’d by the Name of the New Jerusalem desc-
 “ cending from Heaven.”

To the Bishop and Church of the *Laodiceans* write
 thus: “ This is the Message of Christ the Amen, in whom
 “ all God’s Promises are fulfill’d. I have examin’d your
 “ Temper, but can not approve of it; for you profess
 “ the Faith of Christ, but have no Christian Zeal to suf-
 “ fer for it: For which indifference I reject you. A great
 “ Opinion ye have of your selves, that ye are an excel-
 “ lent State, have need of nothing, and are above all
 “ others, when indeed you have nothing of the Chris-
 “ tian in you, no zeal or fervency of Love towards
 “ Christ, never thinking of suffering for him, or get-
 “ ting any Right to the Christian Crown. I advise you
 “ therefore to be content to indure some smart for Christ,
 “ that you may obtain the glorious Reward provided for
 “ them that suffer for his Name. Contend earnestly for
 “ the Faith, that ye may be invested with the Royal
 “ Robe of Martyrs; without which you will be still im-
 “ perfect, and labour under the scandalous Imputation of
 “ Cowardise and Want of Love. For ease and Prospe-
 “ rity here are no Signs of God’s Favour; but on the
 “ contrary the Expression of his paternal Love to his
 “ Children, is the bestowing some Chastisements upon
 “ them, to wean them from the World to his Love. I
 “ have long admonish’d you to repent; which if ye will
 “ do, your Conversion will be matter of mutual Joy;
 “ and upon your patient Suffering for me, and constant
 “ Perseverance in that Love even to Death, ye shall par-
 “ take of that Honour that my Father hath exalted me
 “ to as the Reward of my Sufferings.

The Second Vision.

OUR Blessed Saviour having thus delivered to *John*
 by Way of Commission, his whole Will and Plea-
 sure

sure concerning the present State of the Church here on Earth, in another Vision shews him the glorious State of the Church Triumphant in Heaven after this Manner. Whilst he was diligently attending to receive the Commands of his Lord, a Door opened in Heaven, and he heard an articulate Voice, but shrill as that of a Trumpet, which said, *Come up hither, and I will shew thee the Things which must be hereafter.* And immediately he was in a Vision transported thither, where he saw a Throne set; and the Appearance of the Majesty that sat on it was like the Colour of a Jasper and Sardine Stone. Round this Throne above was a Rain-bow plac'd, of an Emerald-colour; and on each Side of the Throne were Chairs, Four and twenty in Number, on which sat Four and twenty Bishops or Elders clothed in white, with golden Crowns on their Heads. From the Throne were discharged Thunderings, Lightnings and Voices in a terrible Manner, as when the Law was delivered by God; and seven Angels stood waiting on this Judicature. Before this Tribunal or Throne were brought all the (b) People of the Jews; and at the Corners of the Throne were the Four Ensigns of the Standards of *Israel*, bearing the Images of a Lion, an Ox, a Man and an Eagle. The Bearers of these Standards had each Six Wings, and were full of Eyes, denoting their Gifts of Prophecy given them by God, whose eternal Glory they Night and Day celebrate in this Hymn, *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* While they did this, the Four and twenty Elders paid Adoration to the Majesty on the Throne, acknowledging his infinite Power, from whom they had received all, which they were bound to imploy in his Service, and to trust in him as a most faithful Creator.

After this on the Right-Side of the Throne, on which the Majesty of God sat, John saw a Book written with-

(b) People. People in the Text, fying People in this Prophecy, 6. 17. 6. 15. are expressed by a Sea or Multitude of Waters; Waters signi-

in and without, sealed with Seven Seals, and an Angel of special Dignity making Proclamation with a loud Voice in these Words, "Who is worthy to open the Book and break up the Seals of it?" And no creature in the World could, or dare pretend to it: Which so affected *John* that he burst into tears; whereupon one of the Elders comforting him, said, "Weep not, for Christ, who in his humane Nature was descended of the Tribe of *Judah* and Family of *David*, having all Power given to him of his Father, would open the Book and execute the Decrees contained it." This was further exemplify'd to *John*, for at the same Time in the Midst between the Four Beasts and Four and twenty Elders or Bishops, he saw a Lamb which lay slain, that had Seven (c) Eyes and Seven Horns. This Lamb took the Book out of the Right-Hand of the Majesty on the Throne, and immediately the Four Beasts and Four and twenty Elders prostrated themselves before him, having Harps and golden Cups full of Incense and Perfumes, which are the Prayers of the Saints; in whose Names and in their own they sang this Canticle. "Thou art worthy to take the Book, and open the Seals thereof, because thou hast suffered Death for us, and redeemed us unto God by thy Blood out of every Nation; making us Kings and Priests to our God, and investing us with the Royal Benefit of serving him." And at the same Time an infinite Company of Angels joined in this Hymn of Praise, and said, "All Power, Riches, Wisdom, Strength, Honour, Glory and Blessing are most worthily attributed to the Lamb." And all other Creatures in the World, made the same Acknowledgment, saying, "To him that sits on the Throne, and to the Lamb be all Honour and Glory for ever." The Lamb having received Power to open the Seven Seals, one of the Four Animals, with a loud Voice call'd to *John* to attend: And at the opening of the first Seal

(c) *Eyes, &c.* Eyes here signify Horns do the Power of the Lamb w the Knowledge and Wisdom as the subdue his Enemies.

he saw a White Horse, and he that rode thereon had a Crown on his Head and a Bow in his Hand, with Power to go out and conquer.

At the Opening of the second Seal *John* saw another Horse, of a Blood-colour, representing War, and he that rode thereon was commission'd to imbroil the Land of *Judea* with War; to which Purpose he had a Sword put into his Hand, a Presignification of the Slaughters that should be committed by the *Jews* upon one another.

Upon the opening of the third Seal there appeared a (d) Black Horse, and he that sat on him had a Pair of Scales in his Hand, and a loud Voice from among the Four Animals proclaim'd; "A Measure of Wheat for a (e) Fenny, and three Measures of Barley for a Penny, and see that thou hurt not the Oil and the Wine."

When the fourth Seal was opened there appeared a Pale Horse representing Mortality and Pestilence, and the Name of the Rider on it was Death, and Hell followed him. To these Three, viz. Sword, Famine and Pestilence, was Power given to destroy the Fourth Part of the Land of *Judea*, in which they should make a Devastation, that the wild Beasts should increase and be too strong for the Inhabitants there.

When the Lamb opened the fifth Seal, *John* saw under the Altar the Souls of the Martyrs that had been slain
Y for

(d) *Black Horse.* By the Black Horse was signified Famine, which discolours the Skins of Men, making them to look black and dismal, and to signify this, he that rode on the Black Horse had a Balance in his Hand to weigh Corn, as is usual in Time of Scarcity, when Bread is distributed to every one by Weight, that none might have more than what is thought necessary to Life.

(e) *Penny.* The Meaning of this was, that the Scarcity of Corn should be such, that a Penny, which was the Price of a Man's Day's Labour, would buy no more than is wont to

be sufficient for a Man's Food for one Day; and if he did eat all himself, there would be nothing left for his Family; and so in proportion of Barley. Thus in c. 6. v. 6. the Rider on the Black Horse with the Scales in his Hand, was an Emblem of Dearth beginning, though not yet rioting upon them, and so is most proper to be apply'd to the Famines in *Judea*, foretold by Christ, *Matt.* 24. 7. which yet were none of them comparable to those horrible Streights of Famine, which betel them afterwards in the Siege of *Jerusalem* and other places.

for the Profession of the Gospel, who cried with a loud Voice, "How long, O Lord. Holy and True, dost thou forbear to avenge our Blood upon them that dwell up-
 "on the Earth?" And they were all clothed with white Robes, and comforted with this Promise, that the Re-
 venge of their Blood was but for a Season deferred, till
 all the Blood-Guiltiness of the Jews should be filled up,
 and then Vengeance should come on those impenitent
 Persecutors.

At the Opening of the Sixth Seal there was a Repre-
 sentation of Eclipses both of Sun and Moon, and of an
 Earthquake, figuratively expressing great Destruction:
 Which was likewise signified again by an Appearance
 of falling Stars, dropping from their Orbs like wither'd
 Fruits at the Concussion of the Wind. At this dismal
 Appearance of Horror, all Degrees of Persons were in a
 sad Consternation; for the Guilt of the Blood of Christ
 and of his Servants now fell upon them in such Terrours
 and Aggravations, that they called to the Rocks to fall
 on them and hide them from the Wrath of the Lamb; for
 the Time was now come, and inevitable Vengeance was
 falling on them.

After a general View of God's Judgments on the Jews
 succeed the particular Executions of them; and the first
 Thing represented to John was Christ's peculiar Care for
 the Preservation of the true Believers from the common
 Destruction; which is thus expressed in Vision. "I saw,
 "saith he, four Angels which had Power to execute Ven-
 "geance on Judea, which whilst they were ready to
 "perform, I saw another Angel coming from Christ
 "with a Commission sealed in his Hand to stop the Pro-
 "cess of Destruction till the Orthodox Christians were
 "put into a Condition of Safety, which was by a Seal or
 "Mark of Distinction on their Fore-heads; and these
 "were to the Number of an Hundred forty and four
 "thousands, who were by God's Appointment to be se-
 "cur'd before the Judgments were to break out upon
 "the Jews. After this I saw a great Multitude of all
 "Nations, who had long laboured under Persecution,
 "clothed

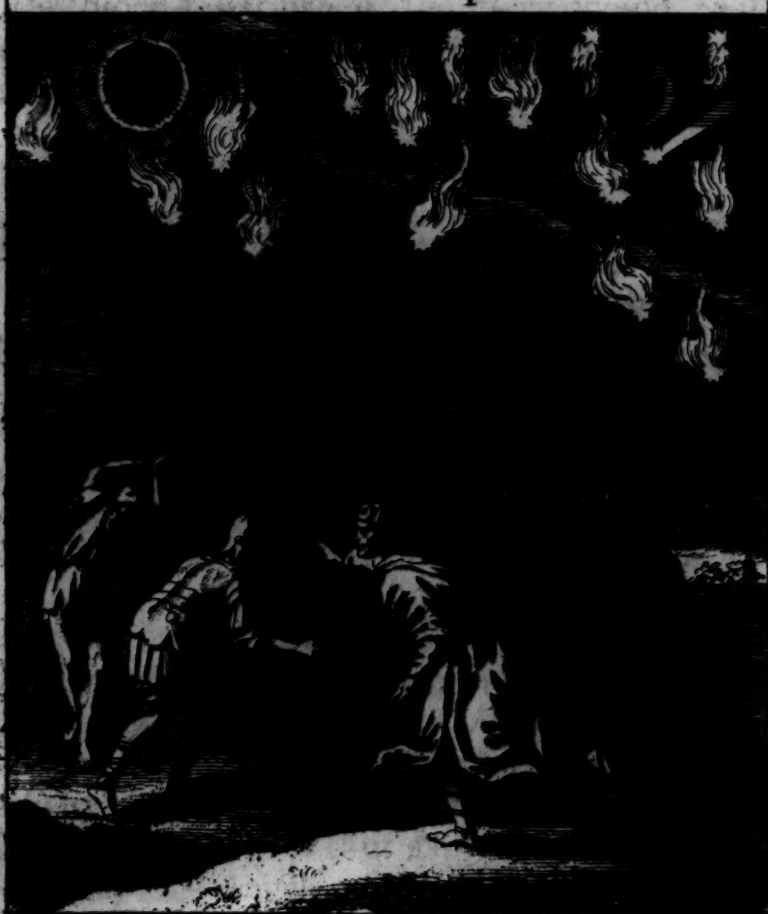
REVOLUTION CHARTER
The first part of the charter.



THE REVOLUTION CHARTER
The first part of the charter.
The second part of the charter.
The third part of the charter.

REVELATION CHAP. VI.

The sixth seal is opened.



REVELATION 6. Verse 12.

*And I beheld when he had opened
the sixth seal, and lo, there was a great
earthquake, and the sun became black,*
etc

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“ clothed in white with Palms in their Hands, praising
 “ God and the Lamb for their Deliverance; and all the
 “ attending Angels with the Elders and four Beasts pro-
 “ strated themselves before the Throne, and joined in a
 “ joyful Song of Praise and Thanksgiving to God. And
 “ one of the Elders asking me, who they were that ap-
 “ peared in white Garments, I told him, I knew not,
 “ but desired to know; who answered me, (These are
 “ the Confessors (though not Martyrs) that ventured
 “ their Lives for Christ in confessing him constantly; who
 “ shall therefore enjoy some Tranquillity, and assemble
 “ in Peace to serve him in the Church. They shall no
 “ more suffer the Rage and Heat of Persecution, but
 “ live peaceably in Christ’s Fold, and having sown in
 “ tears shall now reap in joy the Fruits of their Patience
 “ and Perseverance.

The Six Seals, which contain’d the Judgments that
 were to fall on the Jews, being opened; the Lamb pro-
 ceeds to open the Seventh; at which there was an uni-
 versal Silence for the Space of half an Hour, as was usual
 at the Time of the High-Priest’s Offering in the Sanctuary,
 After which, to the Seven Angels that waited about the
 Throne were given Seven Trumpets, and another Angel,
 who stood before the Altar, having a Censer fill’d with O-
 dours offered up the Incense, with which the Prayers of the
 Saints are supposed to ascend to God. Then the Angel took
 the Censer and fill’d it with Fire from the Altar, and having
 thrown it on the Earth, it produc’d terrible Thundrings;
 Lightnings and Earthquakes. Upon this the Seven Angels
 that had the Trumpets prepared to sound. And when the
 first Angel sounded, a violent Storm of Hail mingled with
 Blood fell on Judea, which burnt up a third Part of the
 Earth and the Trees, and consumed every green Herb.
 Upon the Sounding of the second Angel, a burning
 Mountain appeared, which fell into the Sea, a third Part
 of which was chang’d into Blood, and a third Part of the
 Fish and Ships in it perish’d. When the third Angel
 sounded, there fell from Heaven a large burning Star like
 a Torch, which fell upon the third Part of the Rivers;

and Fountains, which infus'd such a Contagion into them that many that drank of them died. Upon the Sounding of the fourth Angel a third Part of the Sun, Moon and Stars was obscur'd; and an Angel was seen to fly through the Air, pronouncing these Words, *Wo, Wo, Wo, to the Inhabitants of Judea, by reason of the Three Judgments still behind.* Upon the Sounding of the fifth Angel John saw a (f) Star fall from Heaven, to which was given the Key of the bottomless Pit, which opening it, there arose a Smoke out of it, which darkened the Sky; and there came out with the Smoke Locusts as mischievous as Scorpions; which had Power, not to kill, but for five Months to torment those that had not the Mark of God on their Fore-heads. This brought a great Famine and Want on the greatest and richest Men, far more miserable than Death it self. These devouring Locusts, the Zealots, appeared like Warriours, pretending to be redeemers of the People, though they were Plunderers of them, having no more courage than Women, though as much cruelty as ravenous Beasts. The Chief of these Zealots (though they disclaim'd having any King) was Satan, call'd here by the Name of *Apollyon*, who delights in nothing but destruction. And this is the First of the Three Woes pronounc'd against *Judea*. Upon the Sounding of the sixth Angel John heard a Voice from the four Corners of the Golden Altar, which was before God, saying to the sixth Angel which had the Trumpet, "Loose the (g) four Angels which are bound in the great River *Euphrates*." Which being ready at a determinate Time, set forward with a vast Number of Forces to execute the Wrath of God on *Jerusalem*. In the Vision John saw the

(f) *Star.* This is supposed to be the Leader of the Seditious, who with his Crew under the Title of Zelotes did much Mischief, marching to *Jerusalem* and seizing upon the Temple, killing the Priests and plundering the City. And these became as Locusts, wasting and destroying all where-ever they came, except the Christians.

(g) *Four Angels.* By these may very reasonably be meant the Syrian and other Legions of the Romans, that were quarter'd thereabout, and, when permitted by the Condition of Affairs, march'd under the Conduct of *Vespasian* to the Siege of *Jerusalem*.

the Horses, which had Heads like those of Lions, and Fire, Smoke and Brimstone came out of their Mouths; and they that rode on them had Breast-Plates of Fire, Jacinth and Brimstone. A great many Jews were killed by these in their Passage through the Country: And the Rear of this Army was as terrible as the Van; (both meant here by the Mouth and Tail.) And though many escaped, yet they repented not of their Idolatry, but grew worse; neither repented they of their Murders, Sorceries, Fornications and Thefts.

The Third Vision.

UPON the Jews multiplying these Sins, and their impenitent continuance in all their Provocations, it was just with God to proceed as he now appeared to John in a Vision to do. "I saw, saith John, another Angel of special Dignity descend from Heaven cloathed with a Cloud, having a Rain-bow on his Head, his Face was like the Sun, and his Feet as Pillars of Fire. In his Hand he held a little Book open, and he set his Right-Foot on the Sea, and his Left on the Earth. His Voice was as terrible as the Roaring of a Lion, which, when he uttered, was attended with seven Claps of Thunder. And when I was about to write down, as I had hitherto done, what was now uttered by the Thunders, a Voice from Heaven forbad me, saying, seal up those Things, which the Thunders have uttered, and write them not. Then the Angel, that stood on the Sea and on the Earth in a solemn Manner lifting his Hand to Heaven, sware by God the Creator of all the World, that there should be no longer (h) delay of the Execution of God's Judgments; for upon the Sounding of the seventh Angel, what hath been foretold by the Old Prophets, and since by

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the

(h) Delay. The Greek word *Chronos*, which is here render'd, *ch. 10. v. 6. Time*, signifies also delay. Thus it is in *Heb. 10. 37. Habak. 2. 3.*

Eccl. 7. 16. In which places it signifies the speedy Execution of God's Judgments.

the Prophets under the New Testament, shall be per-
 fected and fulfill'd. Then the same Voice from Hea-
 ven spake to me again, saying, Go and take the little
 Book which is in the Hand of the Angel that stand-
 eth on the Sea and on the Earth. And as he gave it
 me he said, Take it; and eat it up, and it shall make
 thy Belly bitter, but it shall be in thy Mouth as sweet
 as Honey. And I took it and did eat it up, and I
 found it *(i)* sweet in my Mouth, but bitter in my
 Stomach. And when I thought with my self, sure
 now there is an end of the Vision concerning the
 Jews, the Angel said to me, that beyond this Destru-
 ction of the Temple and Jerusalem under Titus, to
 which these last Parts of the Vision belonged, there
 was yet more Matter of Prophesying relating to this
 People; what should yet farther betide them from the
 Romans (after this Destruction) by succeeding Empe-
 rors, *Adrian* especially, and other Kings and People,
 that should assist him in rooting out this Nation.

The Fourth Vision.

AFTER this there was a Reed given to John like
 a Rod, with which he was commanded to mea-
 sure the Temple of God and the Altar, and them that
 worship therein; but not the Court of the Gentiles cal-
 led the outer Court; because it was given to the Gen-
 tiles, who were to tread the Holy City under Foot Forty
 and two Months. All which Time two Witnesses, or
 Christian Bishops of the Jewish and Gentile Christians at
 Jerusalem acted the Parts of Prophets to warn and con-
 vert the unrepentant; which they did in Sackcloth, either

St. John's Eating the Book. By St. John's Eating the Book, is here meant his Con-
 sidering and Meditating on both Parts
 of it, the Sweet and the Bitter: The
 Sweet signifying the Deliverances
 and Advantages of the Christians;
 the Bitter, the Terror of that
 Destruction which the Obstinacy of
 the Jews brought upon them. And
 though the one pleased him exceed-
 ingly, yet as Honey, that is sweet to
 the Taste, when it is eaten, it is un-
 easy to the Stomach; but the other
 Part, that of the Destruction of his
 Countrymen the Jews, was Matter
 of Grief to him.

denoting the Custom of the Prophets, or the Persecution under which they labour'd. These two Bishops with their Flocks were to stand before the God of the Land, serving Christ constantly in this general Corruption: And to these two are applicable two Passages belonging to *Elias*; the First in bringing Fire from Heaven, the Second in having Power by Prayer to shut up Heaven, that it should not Rain; and two other Passages likewise relating to *Moses*; the First in turning the Waters into Blood, and the Second in bringing Plagues upon the Earth. And when they had discharged their Office in endeavouring to reduce both *Jews* and *Gentiles*, an eminent Instrument of the Devil named *Barchochabab*, a Ring-leader of Sedition among the *Jews*, in *Adrian's* Time, was to persecute and kill them, and cast out their Bodies in the Streets without burial: And this still in *Jerusalem*, (that no Prophet might be slain any where else) which cannot better be compar'd than to *Sodom* for her spiritual Whoredom or Idolatry, and to *Egypt* for her tyrannizing over and oppressing the People of God; not expressed by any Character more abominable than their Crucifying of Christ, and dealing so with Christians. And thus should it be with the Christians, whose dead Bodies should be cast into the Streets without Compassion or Reverence; which would be Matter of rejoicing to the *Jews*, as upon the Destruction of their greatest Enemies. But after some Time their Cause should come before God, who should raise them from the Dead to the Terror of the Beholders; and should take them up into Heaven in the Sight of their Enemies: At which Time of the Witnesses or Bishops ascending into Heaven, there happened a great Commotion, in which some Thousands were destroyed, and the Remainder were converted and glorified God.

This Calamity was the End of the second Woe, which is soon succeeded by the Third: For the seventh Angel, who was to conclude the whole Tragedy, having sounded, Thunders were immediately heard, which said, *The Kingdoms of this World are become the Kingdoms of our*

Lord and his Christ, Which was manifested in that terrible Slaughter of near Six hundred thousand of the seditious *Jews* by the *Romans*; by which Means the Christians flourish'd there more than ever, and the whole City of *Jerusalem*, (being rebuilt by *Adrian*, and after one of his Names called *Ælia*) became in a manner *Gentile-Christian*. And thus the Church of *Jerusalem* entred upon her flourishing Condition, and the Faith of Christ gain'd the upper Hand, so as it never should be destroyed utterly again. After these Voices from Heaven had thus made Proclamation of the future peaceable State of the Church, the Four and twenty Elders which sat before the Throne fell down and worshipp'd God, saying, *Blessed be God for this infinite Mercy of his in taking the Power of Government to himself; who shall extirpate the Wicked, but reward the Prophets and Saints with everlasting rest.*

The Fifth Vision.

THIS Vision being of vast Importance, no less than Heaven it self is the glorious Scene wherein 'tis represented. Behold in Heaven appeared a Woman clothed with the Beams of the Sun, on her Head a Crown of Stars, and the Moon for her Foot-stool. She being with Child, and at the Instant of her Delivery, a great red Dragon presented it self ready to devour the Child as soon as it should be born; but God prevented the Dragon, and took the Child into his immediate Protection on his Throne. As for the Woman God had prepared her a Place in the Wilderness, to which she fled and was plentifully provided for. After this there was War in Heaven; *Michael* and his Angels fought with the Dragon and his, who was worsted, and ejected Heaven with his Adherents and cast upon Earth. At this Part of the Vision *John* heard a loud Voice in Heaven, saying, *Now is come Salvation and the Kingdom of our God, and Power of his Christ; for the Accuser of our Brethren is cast down, which accused them before our God Day and Night.*

Night. And they overcame him by the Blood of the Lamb and the Word of their Testimony, taking up his Cross and suffering for the Doctrine of it. This Victory was Matter of Joy; but the Devil who was thus conquer'd, left not off so, but threatens Destruction to the Earth, on which he is cast, persecutes the Woman that brought forth the Child, who is shelter'd under the Wings of Providence, call'd the Wings of an Eagle; however he pursues her, and though he could not prevail against her, he declares War against all her Issue, which are the Servants of God and Christ.

The

Notes on the Fifth Vision.

This Vision is a most glorious Image of the Primitive Church, shining round about with the Faith of Jesus Christ the Sun of Righteousness, treading under Foot both the Legal Shadows and the Darkness of *Gentile* Superstitions. These were governed or depended on the Course of the Moon; the First by her Motion, as appears from most of the *Jewish* Feasts; but the other as she rules the Night, or the Power of Darkness, that is, the Worshipping of Satan in Idols. And, to conclude, she was glorious with the Signs of the Apostolical Order, Twelve in Number.

The Pangs at her Delivery are the cruel Persecutions which the Church suffer'd before the Emperors became Christians.

The Dragon here may be the same with the Beast in *ch.* 17. which the Angel sheweth to be the *Roman* Empire, only this Dragon is Heathen, the Beast Christian *Rome*. Likewise this Dragon may be the Devil; the same Emblem serves for him and the *Roman* Empire; because it was by his Power that it acted in all the Persecutions.

His being ready to devour the Child, shews how the Devil by the Authority of the *Roman* Emperors endeavour'd to destroy Christianity in its Birth. This also has some Al-

lusion to the Case of the Children of *Israel* in *Egypt*, *Pharaoh* causing their Children to be put to Death.

The Birth of the Child may denote the Birth of Christ among the *Gentiles*, or Christ form'd in his Members.

The War between *Michael* and the Devil was waged during the Time the Woman was in Travail: *Michael* and his Angels together with the Martyrs and Confessors, fought for about Three hundred Years, during the Ten Persecutions of the *Roman* Emperors, the Devil endeavouring still by their Cruelty to destroy the Church.

The Devil's Ejection from Heaven was the Abolishing of Idol-Worship.

The Dragon, who had hitherto been worshipped instead of God, was by *Constantine's* coming to the Empire, cast out of his Heaven to the Bottom of Execration.

The Dragon's being called Accuser is an Allusion to *Job*, for by Satan's Accusing him he brought it to pass, that God permitted him to try *Job* by Temptations and Tribulations.

It was by the Blood of Christ that the Dragon was overcome, and his Conquerours freely gave their Lives for a Testimony of his Word.

The World is warn'd to beware of the

The Sixth Vision.

AFTER this John saw a Beast rise out of the Sea that had seven Heads and ten Horns, and on his Horns ten Crowns, and on his Head the Name of Blasphemy. This Beast was like a Leopard, and his Feet were as the Feet of a Bear, his Mouth as the Mouth of a Lion, and the Dragon gave him his Power. And though one of his Heads seem'd (k) wounded to death, yet it was healed again, and the Land follow'd the Beast, and they worshipp'd the Dragon, who had thus upheld the Heathen Religion, when the Jewish Religion was destroyed, resolving from hence, that the God of Israel was not able to contend with their Devils, nor his Religion able to maintain it self against their Idol-worship. Hereupon the Heathen Idol-worshippers despise all others and (l) scoff at the God of Israel, speaking Blasphemy against God and his Christ, persecuting the Christians and suppressing them every where, whether of Jewish or Gentile extraction. And the Christian Professors within the Compass of the Roman Dominions were put to sharp Trials, and (m) all, whose Names were not from the Foundation of

the Wrath of the Devil; For though Constantine did cast him from the Throne, yet he was for some Time still worshipp'd by the People; but perceiving at length he was wholly to be thrust down, he studied to bring the Victory of the Church into Danger, and by new Stratagems to undermine her.

The Eagle was the Ensign of the Roman Empire, by whose Protection the Church was at first delivered and protected against Licinius and those Persecutors; but afterwards the same Wings left her in the Wilderness in the State of Solitude, in which she must continue during the Reign of Antichrist.

(k) Wounded. This wounded Head may allude to the Temple on one of the Seven Hills at Rome burnt down by Lightning, and so Idolatry seems to have received a fatal Blow: But that was rebuilt by Domitian the Emperor, and Idolatry again confirm'd.

(l) Scoff. As the Heathen Emperors did, calling themselves Gods, particularly Domitian.

(m) All. The learned have remark'd a very important Transposition of Terms in Revel. 13. 8. where all the Versions, except that of Cassalio, make St. John evidently contradict the Apostle to the Hebrews, making the one say, That the Lamb

the World written in the Book of the Lamb, slain, fell into Idolatry; as the carnal temporizing *Gnosticks*, who rather than be Martyrs and Confessors for Christ, chose to comply with Idolatry. But to comfort the Christians under their Persecution and Captivity, God tells them, he will revenge them of the Beast by the like Punishment upon him.

The next Part of this Vision was the Representation of a second Beast, with two Horns like a Lamb and the Speech of the Dragon, but he came out of the Earth, by which are meant the magick Miracles and Divination of the Heathen Priests made use of to advance Idol-worship, which had lost Ground by the Burning of the Capitol. By these great Wonders were pretended to be done, even bringing down Fire from Heaven, as is affirmed of *Solomon*. By these lying Miracles the Beast prevailed to have an Image made, which was erecting Idol-worship again; and which being inforc'd by the Emperor's Edicts through all Provinces, all that refused were severely persecuted, being interdicted all Privileges and Advantages of Life, if they would not join with them in Idolatry.

The Seventh Vision.

UPON the close of this John saw another Vision, which was a Lamb standing on Mount Sion, with an Hundred forty and four thousand, that had the Seal

was slain from the Foundation of the World, whereas the other declares expressly *Hab. 9. 25, 26, 28. That Christ has not offered himself often; that he has not suffered often since the Foundation of the World. &c.* To justify the Expression of St. John it is said, that his Meaning was not, that the Lamb was actually slain from the Foundation of the World, but only that it was slain in the Decree of God, or in the Sacrifices, and Types which did prefigure him, or so far as the Virtue of his Sacrifice did extend

to the Foundation of the World, but if they would have this to be the Meaning of St. John's Expression they should have render'd it so in the Translations. However, it is much more natural to put the Words of St. John in another order, and translate them thus; *All that dwell on the Earth, whose Names are not from the Foundation of the World written in the Book of the Lamb, shall worship him.* This will appear by another Passage of the same St. John, Revel. 17. 8.

ther's Mark on their Fore-heads; meaning Christ in his Church, with all those pure Christians that had openly and constantly professed the Truth. Then *John* heard a Voice from Heaven, as of many Waters, that is, the Gospel preached aloud among the *Gentiles*, and a Multitude of *Gentile-Christians* rejoicing; and these sung an Hymn of Praise, in which none could join with them, but those pure Christian-*Jews*, that had kept themselves spotless from the Pollutions of the World. These are they which were untainted with the heretical *Gnostick* Corruptions of Uncleaness, and that held out constantly against all Persecutions; who never fell off to any false Practices, but served God blameless.

After this *John* saw another Angel flying in the Midst of Heaven, carrying happy Tidings to all Nations, saying, *Fear God, and give glory to him, and adhere to the true God, for the Hour is come that Idolatry shall be destroyed.* And presently another Angel brought the News, that it was done, that that impure City *Heathen-Rome*, under the Title of *Babylon*, should speedily be destroyed for advancing the Heathen-worship, and persecuting all that would not join in it. After these followed a third Angel to confirm and fortify the persecuted with Patience under the present or remaining Persecutions, threatening the Unconstant with the Punishments of *Sodom* and *Gomorrhah*. And to that purpose a Voice from Heaven was heard, saying, *Blessed are the Dead which die in the Lord, for they shall rest from their Labours, which shall be crown'd with the Reward of eternal Peace, and be no more liable to the Storms of Persecution.* After this *John* saw a white Cloud, on which sat Christ with a golden Crown on his Head, and a sharp Sickle in his Hand: And another Angel called to him to proceed immediately to Excision, their Sins being now ripe for Destruction. Which he accordingly did, and this Vengeance beset *Heathen-Rome*. And this was afterwards repeated; not only to the City of *Rome*, but to other Parts of the Empire, wherein Christianity had been persecuted, and a most bloody Slaughter followed.

The Eighth Vision.

THE next Vision which *John* saw was concerning the Judgments of God upon Heathen-Rome, represented by seven Angels with seven Plagues containing God's Vengeance. And besides them he saw a great Multitude of pure zealous Christians that had not yielded to the Terrours of their Persecutors in the least Degree, who standing with their Harps in their Hands, sang the same Song that *Moses* had done upon the Victory and Deliverance out of *Egypt*, when the *Egyptians* were drowned in the *Red-Sea*; saying, *Great and marvellous are thy Works, Lord God Almighty, just and true are thy Works, O King of Saints. Who shall not fear and reverence thy Name? For thou shalt convert all Nations upon the Conviction of thy Judgments, who shall come and worship before thee.* After this *John* saw the Holy of Holies opened, those great Mysteries, which had long lain hid, revealed, those Decrees of God concerning the *Romans* now ready to come forth; and the Sum of them was contained in seven Punishments upon the *Roman Empire*, brought out by as many Angels in shining glorious Habits, sent by God from his Throne in Heaven to execute these Judgments upon them. And one of the four Animals that attended the Throne, gave to the seven Angels seven golden Vials full of the Wrath of God, and the Place where this Vision seemed to be was fill'd with Smoke, as an expression of this Fire of God's Wrath and Vengeance, which was so insupportable, that no Body could indure to come into the Sanctuary.

The Angels waiting for the Word of Command for the Disposing of the Vials, a Voice from the Temple called to them to execute the Wrath of God by Pouring out the Vials upon the Earth. The first Angel poured out his Vial upon the Earth, and there fell heavy Plagues, which swept away a Multitude of Heathens and temporizing *Gnosticks* in *Rome* and other Parts of the Empire.

The

The second Angel did likewise, and the Sea became like Blood; that is, *Rome* was fill'd with Slaughters by the Cruelty of the Emperours, and the frequent Seditions of the Inhabitants, in which Multitudes perish'd.

The third Angel poured out his Vial on the Rivers and Fountains, other Cities and Provinces of the Empire, wherein great Wars and Tumults arose, and many were slain. And this Angel that poured out the Vial of God's Judgments upon these Places, did it as a just Judgment on them, for the Blood of the Christians, that had been slain by them, and as an Act of Pity and Relief to the persecuted, to whose sufferings God put an End by these Means.

The Execution of the fourth Angel was by bringing a great Drought and Famine on the Empire, such as was in *Maximian's* Time, express'd here by the Sun's Scorching of Men, which signifies that scorching and drying up the Fruits of the Earth, from whence a Dearth proceeds, and so mention'd here to express Famine. And though this Plague tormented them exceedingly, yet they were so far from repenting, that they rail'd at the Christian Religion as the Cause of all their Miseries.

The fifth Angel's Vial was not poured out upon the Persons of Men, but on the Seat of the Beast, that is, on the Government it self; which was very much distress'd by the Invasion of the barbarous Nations; and this, as before, they imputed as a just Judgment on them for permitting Christianity among them, and therefore they set themselves more violently against the Christians.

The Execution of the sixth Angel was the Destroying of *Maxentius's* Forces in *Italy*, and distressing of *Rome*, the mystical *Babylon* noted here by (n) *Euphrates* the River

(n) *Euphrates*. The River *Euphrates*, we know, is that which runs through *Babylon*, and so that great River is set to denote that City, as we ordinarily find *Tyber* to be used for *Rome*, the Sea for *Galilee* and the Region to which it belongs. But the Ground for the City of *Rome* being called *Babylon* may probably

be this, because *Babylon* was the Seat of the *Assyrian* Monarchy, as *Rome* of the *Roman*, and the *Assyrian* Monarchy being the First, as the *Roman* was the last, *Rome* that thus succeeded *Babylon* may well be called by that Name. And so generally the Ancients understood it, some having drawn the Parallel in many Particulars.

River that belongs to *Babylon*, preparing it for *Constantine* and his Sons, that were Christians.

After this *John* saw three diabolical Spirits like Frogs come out of the Mouth of the Dragon; which were made use of to deceive *Maxentius*, assuring him of Success against *Constantine*, and by which Means *Constantine* destroys his Army, enters *Rome*, and gave a fatal Blow to Idolatry. Such unexpected Changes as these, and such secret Methods of God's Providence may in reason admonish all to be watchful.

When the seventh Angel had poured out his Vial into the Air, *John* heard a Proclamation come out of the Holy of Holies, saying, It is done, that is, Heathen *Rome* is now destroy'd; which fell out afterwards in the Emperor *Honorius's* Time: All which was foretold by the terrible Prognosticks of Thunders, Lightnings and Earthquakes. And *Rome* being at the Time of *Honorius* divided into three Parties, the Heathen, the Orthodox, and Heretical or impure Christians, this brought in *Alaric the Goth*, who executed God's just Vengeance on Heathen-*Rome*.

The Ninth Vision.

THE seven Angels having thus executed their Orders, in discharging their several Plagues, one of them calleth *John* to him, and shews him the Vengeance that was ready to befall the great Whore, or imperial Dignity of *Rome*, fitly so call'd for her impious Idolatries, and forcing other Countries subject to her into the same idolatrous Courses. In this Vision *John* was carried into a Desert, where he saw a Woman sitting on a scarlet-colour'd Beast, full of Names of Blasphemy, that had seven Heads and ten Horns, meaning the seven Hills on which *Rome* was built, and the ten Horns, ten Kings confederate with the Roman Emperour. And this Woman, or Roman Power, was in great Prosperity, and much cost was bestow'd on their Idol-worship. On the Fore-head of this Woman was a Name written, Mystery, *Babylon* the Great, the Introducer of Idolatry into other Cities; who

who besides her Idolatry had drank deep of the Blood of the Saints. At this Sight *John* was much astonish'd. But the Angel interpreted the Vision to him, telling him, That all that dwell on Earth, whose Names are not written in the Book of Life from the Foundation of the World, shall wonder when they behold the Beast that was, and is not, and yet is. This is the Meaning of the Vision; the seven Heads are the seven Hills which are so notoriously known in *Rome*. They also signify seven Kings or Emperours; five whereof are dead, *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*; one then reign'd, viz. *Vespasian*, and a Seventh was not yet come, namely, *Titus*, whose Reign was to continue but two Years and two Months. And the Beast that was and is not was *Domitian*, who for his bloody Persecution of the Christians was to be punish'd accordingly. As for the ten Kings noted by the ten Horns, they for a small Time complied with the *Roman* Power, and, as the Emperours did, persecuted the Christians in their Dominions. But they shall be subdued by the Lamb with whom they have waged War. And the Angel said moreover to *John*; The Waters, that is, the People of several Nations, that were under the *Roman* Emperour so lately, and the ten Kings of those Nations that had no Power or Kingdom within the *Roman* Territories, shall invade the *Roman* Empire; and at length spoil the City of all its Bravery, and deprive them of many of their former Dominions, and set the City on Fire. And all this an eminent Act of God's Providence, that all those Nations should first confederate with the *Romans* to persecute the Christians, and then that they should break off, and execute God's Vengeance upon them. And as to the Woman which thou sawest, she is the *Roman* Power, or the Empire of *Rome* and the World, which hath many Princes under her.

REVELATION

REVELATION



REVELATION

REVELATION

REVELATION CHAP. XVIII.
An angel throws a millstone into the Sea.



REVELATION 18. Verse 11.

*And the merchants of the earth shall
weep and mourn over her, for no man
buyeth her merchandise any more.*

The Tenth Vision.

WHILST *John* was rap'd up with the Strangeness of the Prediction of the approaching Fate of mystical *Babylon* or *Rome*, another Vision offer'd it self to his Sight; which was the Representation of the Destruction of Heathen-Rome by the *Goths*, under the Conduct of *Alaric*. An Angel descended from Heaven, and with a loud Voice cried, "That great City so like *Babylon* for Pride, Luxury and Oppression is now fallen from that eternity it dreamed of, and over-run with barbarous *Goths* and *Vandals*. And this is a just Punishment of her foul Idolatries, which she hath infused into other Nations." And a Voice was heard warning all Christians to abstain from communicating in her Sins, and to depart out of the City, as the Emperour *Honorius*, and Pope *Innocent* did to *Ravenna* at the Time of *Alaric's* Siege, as the only Way of rescuing them from Destruction. For, continued the Voice, "The Cry of her Sins is come to Heaven, and now the Vengeance is come upon her; and she shall receive a double Portion of Punishment. For her Pride and Opinion of her self, Fire, Famine, Plague and Slaughter shall rage in her; many shall deplore her calamitous Condition, but forsake her, and be afraid of relieving or assisting her. The Merchants shall lament their Want of Trade, for her Luxury was their Support and Gain. The Dainties wherewith she indulg'd her self are now prohibited her; and those who us'd to come freighted with Delicacies to her, when they shall hear of this Desolation, shall divert to some other Place. And all shall admire the Suddenness of her Fate, bewailing her former Greatness, and their own Loss in her Destruction." Then said *John*, "Methought I saw an Angel of God take a Stone like a Mill-stone, and cast it into the Sea, as an Emblem of *Rome's* speedy and approaching Ruin: Thus shall *Babylon* be destroy'd. No more joyful Sounds of Musick shall cheer thy Inhabitants, nor the

“cunning Artist enrich thee. The Times of thy Mirth
 “are now at an end, and for these Reasons; because
 “thy Luxury enrich’d many, and made them great; be-
 “cause thou hast seduced others to Idolatry; and be-
 “cause thou hast persecuted and slain the Apostles and
 “other Christians.

The Eleventh Vision.

AFTER these Things *John* heard a Noise of much People in Heaven, who rejoiced at the Destruction of the Heathen Religion and the happy News for the Christian: But this rejoicing was gradual, first magnifying his Fidelity to themselves, and then his Justice in revenging them on the idolatrous Persecutors, who had betray’d so many, and shed so much Christian Blood. Whilst they were thus rejoicing the Four and twenty Bishops and the four Animals prostrated themselves and join’d in the Chorus of Praise; and at the same Time a Voice from the Throne admonish’d all Christians to praise God. Then an Angel bad *John* enter this happy Change in his Book: And *John* in a Transport offering to adore him, the Angel forbid him, saying, “I am thy fellow
 “Servant, no more honourably imploy’d by Christ than
 “thou art, being one of his Messengers to publish his
 “Gospel.” Then *John* saw Christ coming from Heaven riding on a white Horse, to execute Judgment against his Enemies. His Eyes were like the flaming Fire, and he had many Crowns on his Head, as Testimonies of his Victories over his Enemies, and in token of those Victories he had a Note of Distinction, which none but himself understood. And he was cloth’d in a Royal Purple Garment, noting that Regal Power to which he was installed, as a Reward of his Sufferings; and his Name in which he was represented, was that known Title of Christ, the Word of God: And the Angels, the Ministers of his Vengeance, attended him in a glorious and splendid Manner. Out of his Mouth proceeded that terrible sharp Part of the Gospel, his threats against his Enemies,

mies, and those now to be executed on the Heathen, whom he will subdue by his Power, because they will not be converted; for which Obstinacy of theirs he is now preparing the most bitter Potion of his Wrath for them. By these means he will shew himself too mighty for any Power on Earth to resist. Then John saw an Angel standing in the Sun, who called to all the Birds of Prey, *Goths* and *Vandals*, &c. that they should come as to a Feast to this Judgment of God upon these Idolaters, telling them there should be abundance of Prey of all sorts for them. Then the Idolaters at *Rome*, and in other Parts of the Empire began to persecute the Christians; but if the *Roman* Idolaters, Magicians, Augurs and Diviners, that had deceiv'd the carnal Christians, so far as to consent and comply with the heathenish Idolatry, they were utterly to be extirpated like *Sodom* and *Gomorrhah*. As for the rest, they were swept away in the same Destruction, and Idol-worship was totally destroy'd with them.

The Twelfth Vision.

AND now to give a Representation of that Tranquillity and Peace, which the Church was about to enjoy, John saw in another Vision the great Enemy of it confin'd for a long Season. And first he saw an Angel descend from Heaven with the Key of Hell, and a great Chain in his Hand, who seiz'd on the Devil, and bound him for the space of a thousand Years; noting the Quiet and Freedom from Persecutions that the Church should be allow'd from the time of *Constantine's* coming to the Empire. And he secured him in Hell, that he might not deceive and corrupt the World to Idolatry, as he had done till then; after which Term of Years he was to be let loose again for a certain Season. Then John saw Thrones, and Persons sitting on them, who had Power given them to execute Judgment, and profess the Faith of Christ, as if all that had died for Christ, and held out constantly against all Heathen Persecutions, had been now

admitted to live and reign with Christ in a quiet and flourishing Condition for the space of a thousand Years. But as for the old Idolaters and Gnosticks, there should none of them be seen till the End of this space of a thousand Years. This is what is proverbially described by the first Resurrection, that is, a flourishing Condition of the Church under the Messias; and happy will they be that shall share in the Benefit of this Resurrection, for they shall be exempt from the second Death, that is, *Roman Tyranny and Persecutions*, and enjoy the Blessing of an undisturb'd Quiet in their Profession of Christ. And after the Expiration of the thousand Years, the Sins of the Christians will provoke God to take off this Restraint from the Devil, and he shall persecute them (o) afresh. Then shall he seduce Men in all Quarters to false Religions, particularly *Gog and Magog*, the Inhabitants of those Countries where *Mahometism* began to flourish, to engage them in vast Numbers to invade and wast the Christian Church in *Greece and Asia*. And accordingly they went out with great Armies, and besieged and took *Constantinople*, that City so precious in the Eye of God for the Continuance of the pure Christian Profession in it, and known among the *Greeks* by the Name of *New Sion*. And those that did so are in their Posterity to be destroy'd, when the Christians, thus punish'd for their Sins, shall reform and amend their Lives. And the Devil, that set them on this mischievous Work, was remanded to his Prison, and this Empire of his was again destroy'd, as the Idol-worship of the Heathens had been.

After this, in another Part of this Vision, *John* saw a Throne set up in great Splendour, and Christ in Majesty sitting thereon with great Terrour, and a new Condition of all things in the World was now to be expected. And accordingly that, which was the Design of all these Visions, is still here plainly made good; that though the Christian

(o) *Afresh*. This may reasonably be said to fall out about a thousand Years after the Date of *Constantine's* Edict for the Liberty of the Christian Profession, at which time the *Mahometan* Religion was brought into *Greece*, a Part of the *Roman Empire*.

Christian Religion, for the Sins of the wicked Professors, be permitted to be persecuted, and brought very low, yet God will send Relief to those that continue faithful; will destroy the Destroyer, and finally cast out Satan from his Possessions, and then come to judge the World, as here, in that last eternal Doom. And all that ever died were called out of their Graves before him, and in order to Judgment the Records of all their Actions were produced, and another Book brought forth called the Book of Life, wherein every one's Name is enter'd, that ever undertook God's Service, and blotted out again, if they had fallen off from him; and according to their Works were their Names continued or rejected. And all that perished in the Sea, or died on the Land, came out of their Graves; their Bodies were reunited to their Souls, and every one was judg'd according to his Works. Then at last Death it self was destroy'd eternally, an everlasting Being now succeeding in the place of this frail mortal one: And this is what is proverbially called the second Death, wherein this whole World hath its Period and Consummation; and whosoever had not his Name written and continued in the Book of Life, whosoever died not constant in the Faith of Christ, was cast into everlasting Fire.

And for a clearer Representation of that flourishing Estate of the Christian Church for a thousand Years, there was farther represented to *John* a most eminent illustrious Change, a kind of new World: For he saw another *Jerusalem* descending upon the Earth, set out with all the Decorations and Ornaments imaginable. And he heard an Acclamation out of Heaven given to this Appearance, signifying it to be the Christian Church now solemnly espoused to Christ, which he will certainly protect and defend, as long as they faithfully adhere to him; and all Persecutions and Punishments for Religion shall have an End. And God own'd this great Change as an Act of his special Providence, and commanded *John* to take notice of it, and write it down, as a thing of the highest Importance and Concern; and as a Decree of his,

that it should certainly come to pass. And God said farther to him: " This I have done by my eternal Power, " and now every one, that will, shall have Access to the " Exercise of the Christian Religion without any Incon- " venience or Incommodation. He that continueth con- " stant to it shall enjoy an uninterrupted Felicity in this " World, and live in my Family, the Church, as the " Son with the Father, in all Freedom and Safety. But " for the false apostatizing Gnosticks, infamous for their " abominable Cruelty, Adultery, Sorcery, Idol-worship, " Dissimulation and Lying, they shall be utterly turn'd " out of the Church, and no more appear among the " Christians.

After this one of the seven Angels, that had the seven Vials of the last Plagues, came to *John* and said, " Come " with me, and I will shew thee that Christian Church, " which, by those former Destructions wrought on Hea- " then *Rome*, is come out of Persecutions into a flour- " ishing Condition." And the Angel carried him to the Top of a great Mountain, and there shewed him this Christian Church (mention'd before under the Title of the *New*, as here of the *Holy, Jerusalem*) and that glorious beautiful State bestow'd on it by God; having the Presence of God most particularly and remarkably with it, and all the Lustre of the Christian Doctrine belonging to it. It was compass'd with a great high Wall, denoting the Faith of Christ and Doctrine of the Gospel, and had twelve Entrances to it, that is, universal Admission offer'd to all that would forsake Idolatry, and come in; and the Bishops of the Church had Power to admit and shut out, and the Names of the twelve Tribes written on them, signifying them to be as Governours of the Tribes, that is, Rulers of his Church, this *New Jerusalem*. And these Entrances, three toward every Quarter, signified the coming in of People from all Quarters of the World to the Faith of Christ, and their Baptism, the Sacrament of Admission of all, performed by a threefold Immersion or Profession of Faith in the three Persons of the Trinity. And the Wall, which incom-

pass'd

REVOLUTION CHAIRMAN

The Liberty of the Press



REVOLUTION CHAIRMAN

THE LIBERTY OF THE PRESS
AND THE RIGHT OF THE PEOPLE
TO KNOW THE TRUTH

REVELATION CHAP. XXI.

The Heavenly Jerusalem.



REVELATION 21. Verse 22.

*And I saw no temple therein,
for the LORD GOD almighty, and the
LAMB, are the temple of it.*

pass'd the City, was founded upon the preaching of the twelve Apostles of Christ.

Whilst *John* was observing the Description of this beautiful Fabrick, the Angel, which convers'd with him, had a golden Reed in his Hand to measure the Dimensions of it, which were in this manner. The measuring of it denotes its long Continuance, whereas that which was likely to be soon taken away was not to be measured. (See *ch. 11. v. 2.*) This City or Church being in the Figure of a Cube was twelve thousand Furlongs every way. The Wall was an hundred forty and four Cubits in compass, that is, twelve times twelve Cubits, allowing an equal Proportion to every one of the twelve Apostles, who were the Foundations of this Wall. And the Rod by which this was measured, was a Pole of six Feet long, equal to the Stature of the Angel that appeared to *John*, that is, of a Man. The Matter of which this Wall was made was Jasper, a very precious and durable Stone; noting the several Ingredients of the Christian Faith to be such, as precious Precepts, faithful Promises, sure to be perform'd, and such as all Eternity is concern'd in; and the Church it self a Society of holy Men, remarkable for sincere conspicuous Purity, such as God, who sees to the Bottom of the Heart, acknowledges and approves, and such as Men may behold and glorify God for them, in both respects express'd here by Gold and Glass; Gold, in respect of its Purity and Value in the Sight of God; and Glass, in respect of the Transparency of it, discernable both by God and Man. And the Apostles, here called the Foundations, which planted this Faith, were represented in a most glorious manner by all the precious things imaginable, and the several Intimations of each of which might have somewhat of Propriety to each of the Apostles, but will hardly be applicable with any Certainty; but altogether certainly note that which is most precious, and signify their Memory to be such in the Church of God, and any thing that was taught by them to be accepted with Veneration. And the Govern-

hours of the Church, here called the twelve Gates, which had the Power of admitting or excluding, were each of them represented as very estimable precious Persons; and the Streets of the City, that is, the Assemblies of Congregations of Christians in the Church, were like Gold and Glass, as is before mention'd of the Wall. There was no particular Temple therein, but a general Liberty to serve God in every City and Place, and not as was among the *Jews*, only at *Jerusalem*; but wheresoever Christians met together, or in every Man's own Recess, they offer'd up Prayers to God, and God in Christ was in the midst of them, especially in the Christian Churches, set apart for God's peculiar Service in every City and Town, and not confin'd to one particular Place for all to resort to. And there was no need of Sun and Moon, new Ways of Revelations for inlightning this Church; for God, coming down and pitching his Tent upon the Earth, hath planted the Faith intirely, and so his Doctrine is the full and perfect Light of his Church, the Rule of all our Faith, which needs no farther Addition or new Revelation. And all the People of the World, that come to any Sense of their Idolatries and Sins, occasion'd by God's Judgments fallen on them, shall be glad to live up to the Strictness of this Rule; and the Kings of the Earth, the most eminent for Power, Wealth and Learning, shall submit themselves to it, and be glad to become Members of the Church; studying to support and protect it, and indowing it with worldly Wealth and Splendour. And there shall be a most ready and hospitable Reception at all times for all that will come in to the Faith by Amendment of Life. And the Gentiles of other Parts, that are not subject to the *Roman* Empire, shall come into the Church, and contribute to its flourishing Grandeur by their honourable and magnificent Indowments. And this shall generally be done by all that resolve to live up to the Purity and Piety of the Gospel, and only they shall be excluded this celestial Habitation, who are immers'd in all Filthiness, and abominable unnatural

tural vicious Practices, and in all manner of unjust Dealings; for such cannot by the Laws of Baptism be receiv'd, and such will not desire to undergo Christ's Discipline.

In the same Vision *John* saw by the Angel's Direction a pure River of Water of Life, and clear as Chrystal, that is, a Font or Baptistry; to which they that were admitted were bound to undertake all Purity of Life, and this Power of Admission was intrusted to the Governours of the Church, by Christ communicated to them. Then *John* saw a Place for Christian Assemblies, and betwixt that and the Font was the Tree of Life planted, and the visible outward Profession and Form of Piety in the Church were to be of great use in attracting others to the Church, and to keep them there in a good State of Mind, or reduce and restore those that had fallen from it. And for notorious Sinners, to whom the Censures of the Church relate, they shall not be permitted to continue in it; for the Christian Judicatures shall never cease for the space of the thousand Years, and all Christians will submit to them. And such as do so shall have the Favour of God, and be accounted his true Servants. And in this Church of Christ there shall be no more Sadness or Darknes, no Want of Refreshment or Comfort; God shall be all in all to them, and they shall never fail to enjoy this Felicity of serving God, express'd by being Kings and reigning with Christ. Then the Angel began to conclude his Discourse with *John*, and to sum up what he had seen in this Vision; telling him, " That all this, as strange and glorious as
 " it was, should certainly come to pass; and that God,
 " who had inspired and given Commissions to his Pro-
 " phets, had now sent an Angel to make this Revelation,
 " by way of Vision, of those things that were more
 " speedily to commence, and one after another to be
 " completed. And this Consideration of the Speediness
 " of the fulfilling these Prophecies, that of the Prosperity
 " of the Church under Christian Emperours and Kings,
 " as also those that concern'd the Destruction of the *Jews*
 " and

“ and *Gnosticks*, (every where called the Coming of
 “ Christ) now immediately approaching; this Consideration, I say, is of so vast Importance to every one
 “ that lives in the Christian Church, that as ’tis the only
 “ Way to Happiness for a Man to guide his Actions by the
 “ Contents of this Prophecy, so it will go very ill with
 “ him that doth not. These things did I *John* see and
 “ hear; and when I had done so, I was so transported
 “ with Joy, that in a Sense of the great Benefit and
 “ Blessing of them, I offer’d to adore the happy Messenger
 “ of so much good; but he would not permit me, saying,
 “ I am thy Fellow-Servant, and but equal to the
 “ other Prophets which are thy Brethren; and they that
 “ live and persevere in the Faith of Christ against all
 “ Temptations, according to the Design of this Book,
 “ are absolutely such as I am, the Servants of God also.
 “ Therefore let God have all the Thanks and Praise of
 “ all that shall be done, and of all that is now revealed
 “ to thee. And then methought Christ himself said to
 “ me, Seal not up this Prophecy; lay it not up as a thing
 “ that only future Ages are concern’d in; for the Completion
 “ of a great Part is so near approaching, that it is
 “ fit the Prophecy should lie open, for all to see and observe
 “ the Completion of it. And now the bad and the
 “ good shall come to receive their Sentence: There remain
 “ now no more Seasons of working Changes on
 “ any, but he that is still impenitent is like to receive
 “ his Reward accordingly: And on the other side, he
 “ that hath held out courageously and constantly against
 “ all the Terrours of Persecutions and Deceits of carnal
 “ Sins, will suddenly receive the Fruits and Recompence
 “ of it. And I shall not now make any further Delays,
 “ as has been by some objected against the Fidelity of
 “ my Promises, (*2 Pet. 3. 9.*) but will hasten to reward
 “ every Man according to his Works, both good and
 “ evil. I am the eternal God, and am able to perform
 “ my Promise. Blessed are they that receive the Faith of
 “ Christ, and live quietly and christianly according to the
 “ Rules

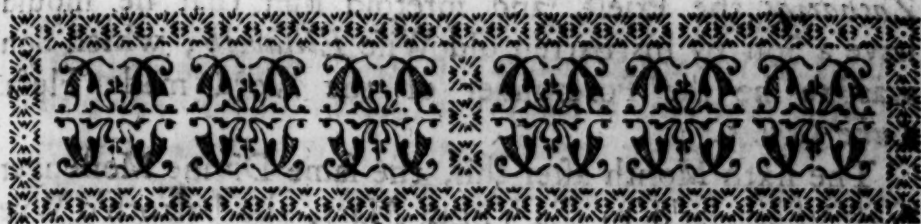
“ Rules of the Church, out of which all profane wicked
 “ Persons are to be ejected; such as the Gnosticks are,
 “ who can not more fitly be compared to any thing than
 “ to Dogs for biting and tearing the Orthodox Christians,
 “ and are over and above Sorcerers profess’d, guilty of
 “ all filthy Pollutions, Blood, Idolatry, Hypocrisy, Treachery and Lying.

“ I Jesus have sent unto thee my Angel, with all these
 “ Visions concerning the seven Churches, and all other
 “ Passages concerning the universal Church of God. I
 “ am he that am known to the Prophets by these several
 “ Titles, The Root of *Jesse*, the Son of *David*, the
 “ Star that ushers In the Day, giving Light and Chearfulness
 “ to the World: The Spirit of God that dwells
 “ in the Church of Christ, and adorns and sets it out,
 “ fits it as a Bride for Christ; and the Church, the Bride
 “ it self; calls to every Man to consider his own Safety,
 “ so far as to make hast to come into the Number of these
 “ faithful Servants of Christ. And let every one that
 “ heareth these Visions say the same, seeing the important
 “ Advantages of it, and Dangers of the contrary:
 “ And whosoever will, may have a chearful Admission to
 “ it, and to that refreshing Assistance of Grace and Pardon
 “ of Sin offer’d to him.

“ As for all those to whom this Prophecy shall come,
 “ I conjure them all, that they change not a Tittle of it;
 “ and withal, that they look upon it as the last authoritative
 “ Prophecy that is likely to come from Heaven,
 “ to be a Rule of Faith to the Church. What is here
 “ said is decreed and settled immutably; no Man shall be
 “ able to avert it: And whosoever shall go about to infuse
 “ any other Expectations into Men than what are agreeable
 “ to these Visions, God shall bring on him the Judgments
 “ that are here denounced against his greatest Enemies.
 “ And so in like manner, if any Man shall derogate
 “ from the Authority of this Prophecy, and take out any
 “ Part of it, or obstruct any Man’s receiving the Admonition
 “ of Christ contained in every
 “ Part

" Part thereof, God shall cast him off, throw him out of
 " the Church, account him incapable of all the Blessings
 " which are here promised to the faithful Christians.
 " Christ that sent these Visions affirmeth assuredly, that
 " he will speedily execute what is contained in them;
 " and the Writer hereof, in the Name of faithful
 " Christians, gives his Acclamation, Be it so Lord Jesus,
 " Be it so.

Itine-



Itinerarium Sacrum:

OR, A

JOURNAL

OF THE

PEREGRINATION

OF

Jesus Christ, the Son of God

*Collected from the Four Evangelists, and
digested according to the Order of Time.*

The Childhood of Christ.



THE Word, which in the Beginning was
God and with God, in the Fulness of
Time was made Flesh, and dwelt among
us. *John 1. vers. 1, &c.*

In the Reign of Herod, King of Ju-
dea, the Divine Herald Gabriel the Angel appeared to
Za-

Zacharias the Priest, and foretold him that he should have a Son by his barren old Wife *Elisabeth*; which Son was to be the Forerunner of the Word made Flesh. *Luke 1. v. 5.*

The sixth Month after this, the same Divine Messenger *Gabriel* appear'd to the Virgin *Mary*, the betroth'd Wife of *Joseph*, of the Lineage of *David*, whom he acquaints with the special Favour of Heaven in designing her to be the Mother of the Saviour of the World, and that she should conceive by vertue of the Holy Ghost. *Luke 1. v. 26.*

Mary being with Child of Christ visiting her Cousin *Elisabeth*, who was big with the Baptist, magnifies God, and returns home joyful to her betroth'd Husband *Joseph*. *Luke 1. v. 39.*

The Baptist being born receives the Name of *John*, contrary to the Expectation of his Friends and Relations. *Luke 1. v. 57.*

His Father *Zacharias*, having recover'd the Use of his Tongue, blesteth God. *Luke 1. v. 67.*

Joseph the Husband of *Mary* being admonish'd by an Angel in a Dream, that his Wife was with Child by vertue of the Holy Ghost, takes her home. *Matthew 1. v. 19, &c.*

Christ is born in *Bethlehem* of the Virgin *Mary*. *Luke 2. v. 1.*

His Genealogy from *Abraham* to *David* is described. *Matt. 1. v. 1. Luke 3. v. 23.*

His Birth is published by the Angels. *Luke 2. v. 8.*

He is circumcised the eighth Day, and receives the Name of *Jesus*. *Luke 2. v. 21.*

He is adored by the Wisemen, that came from the East to see him at the Instigation of his Star appearing. *Matthew 2. v. 1.*

When the Days of Purification according to the Law were accomplished, they present him to the Lord in the Temple at *Jerusalem*. *Luke 2. v. 22.*

Herod intending to kill him in the Massacre of the

Is.

Infants, by the Advice and Direction of an Angel he is convey'd into *Egypt*. *Matt. 2. v. 13.*

Returning from *Egypt* he dwelt with his Parents in *Nazareth*, a City of *Galilee*, until the Day of his manifesting himself to *Israel*. *Matt. 2. v. 19.*

Being twelve Years old, he goeth up with his Parents to *Jerusalem* to celebrate the Passover, and his Parents returning home and missing him on the Road hasten back to *Jerusalem*, where they find him giving wonderful and promising Specimens of his extraordinary Wisdom. *Luke 2. vers. 41.*

Christ's Man's Estate.

IN the fifteenth Year of *Tiberius Caesar*, *John* being sent by God out of the Wilderness, preaches up the approaching of Christ's coming, and exhorts all to prepare for it by Repentance and Baptism. *Matt. 3. v. 1. Luke 3. v. 1. John 1. v. 6, 7, 15.*

Amongst the rest that presented themselves to *John's* Baptism, *Jesus*, being now full thirty Years old, offer'd himself to be baptized of *John*. *Matt. 3. v. 13. Mark 1. v. 9. Luke 3. v. 21, 23.*

As soon as *Jesus* is baptized by *John*, he is declared by a Voice from Heaven to be Christ the Beloved Son of God. *Matthew 3. v. 16. Mark 1. v. 14. Luke 3. v. 21. John 1. v. 23.*

Shortly after his Baptism *Jesus* retires to the Wilderness, where he exercised himself with a forty Days continual Fast, and various strugglings against the Temptation of the Devil. *Matthew 4. v. 1. Mark 1. v. 12. Luke 4. v. 1.*

Whilst *Jesus* was in the Desert doing Penance for the Sins of Mankind, the People generally supposing *John* to be the Messias, he openly declares to the Messengers of the chief of the *Jews*, sent on purpose to inquire of him, that he was not Christ, but only his Forerunner, who would in a short time appear publicly. *Luke 3. v. 15. John 1. v. 19.*

The

The Day after this Message of the Jews to John, Jesus returning from the Desert, where he had been forty Days, John pointeth him out to all present with him: *Behold the Lamb of God; this is he of whom I told you before.* John 1. v. 29.

The Day following, when John had repeated the same Testimony of Jesus, two of John's Disciples, of which Andrew was one, follow'd Jesus. John 1. v. 35.

Andrew, charm'd with the Conversation of his Saviour, the next Day brings his Brother Simon to Jesus. John 1. v. 41.

A Day after Jesus travelling from Judea to Galilee meets Philip, whom he commands to follow him. John 1. vers. 43.

A little while after Philip brings Nathaniel the Lawyer. John 1. v. 45.

The third Day after Jesus's Departure from Judea, he honour'd a Wedding in Cana of Galilee with his Presence and his new Disciples, where, by turning the Water into Wine, he perform'd his first Miracle. John 2. v. 1.

After this he comes down to Capernaum with his Disciples. John 2. v. 12.

The Passover being at hand, he goes directly from Capernaum to Jerusalem. John 2. v. 13.

When he came to Jerusalem, he cast the Buyers and Sellers out of the Temple. John 2. v. 14.

The first Year of Christ's Preaching, beginning from the Passover, immediately after his Baptism by John.

THIS Passover being the first from his Baptism, Jesus began to preach the Gospel in Jerusalem, and in Confirmation of it shewed many Signs, which induced much People to believe in him. John 2. vers. 14. and 4. vers. 2.

At this time an eminent Person named Nicodemus, one of the Sanhedrin, by Night came to Jesus, who instructs him in the Mysteries of the Christian Faith. John 3. v. 1.

Jesus

Jesus leaving the City of *Jerusalem* goes into the Country of *Judea*, preaching as he passes, and commissioning his Disciples to baptize. *John 3. v. 22. and 4. v. 2.*

John hitherto continued to baptize; but his Disciples, observing the great Resort of the People to Jesus, were ready to resent it as a Diminution of *John's* Honour; but he tells them his Ministry was now near an end, and that he was to give place to the *Messias*. *John 3. v. 23.*

Soon after this *Herod* the Tetrarch threw *John* into Prison, because he had reprehended him for his incestuous Life, and other Crimes. *Matt. 14. v. 3. Mark 6. v. 17. Luke 3. v. 19.*

Which as soon as Jesus heard, he retired from *Judea*, out of *Herod's* reach, and went and preach'd the Gospel in *Galilee*. *Matt. 4. v. 12. Mark 1. v. 14. John 4. v. 1.*

Passing through *Samarina*, he instructs the Woman at the Well, and teaches the People, staying with them two Days. *John 4. v. 4.*

Then going to *Galilee*, he is honourably received by the *Galileans*, and much respected for the Signs he shewed at the Passover in *Jerusalem*. *John 4. v. 4.*

When he came into *Cana* of *Galilee*, where he perform'd his first Miracle, he is solicited by a certain Nobleman to cure his Son of a Fever. *John 4. v. 46.*

Which having perform'd, he goes to *Nazareth*, and from thence to *Capernaum*; where he took up his Habitation. *Matt. 4. v. 13.*

Thence he went all over *Galilee*, preaching the Gospel, and healing all manner of Diseases. *Matt. 4. v. 17, 23. Mark 1. v. 15.*

The Multitude thronging about him on the Sea-side, he enters into *Simon's* Ship, and teaches the People from thence, and by the miraculous great Draught of Fishes convinces *Simon* and *Andrew* of his Power, whom, together with other two Brethren *James* and *John*, he lists Disciples, who immediately quitted the Fishing Trade and follow'd him. *Matt. 4. vers. 18. Mark 1. vers. 16. Luke 5. vers. 1.*

With these Disciples he went into the Synagogue at

Capernaum, and after he had taught there, he cleans'd one possessed with an unclean Spirit. *Mark 1. v. 21. Luke 4. v. 31.*

Going from the Synagogue to the House of *Peter*, he cureth his Wife's Mother of a Fever. *Matthew 8. v. 14. Mark 1. v. 29. Luke 4. v. 38.*

His Fame increasing by these Miracles, the People bring all their sick and possess'd to the Door, where by Imposition of Hands he cures them. *Matt. 8. v. 16. Mark 1. v. 32. Luke 4. v. 40.*

Early the next Morning he goes from *Capernaum* into a private Place to pray; from whence he went teaching and healing the People all over *Galilee*. *Mark 1. v. 35. Luke 4. v. 42.*

Being very much press'd by the Multitude, he had a Mind to pass over the Lake of *Genesareth*. *Matt. 8. v. 18.*

Whither as he was passing, a Scribe offering to be his Disciple is rejected. *Matt. 8. v. 19.*

Whilst they were under sail, and *Jesus* asleep, a violent Storm arose, which threaten'd them with Shipwreck; which *Jesus*, being awaked by his Disciples, allays to their great Admiration. *Matt. 8. v. 24. Mark 4. v. 37. Luke 8. v. 23.*

Being come into the Country of the *Gergesines*, which is opposite to *Galilee*, he dispossesses two Demoniacks in a great Presence of People, and permitting the Devils to enter into the Herd of Swine, they ran into the Lake. *Matt. 8. v. 28. Mark 5. v. 1. Luke 8. v. 26.*

Returning by Shipping into *Galilee*, he again enters *Capernaum*, where he heals a poor Paralytick that was let down through the Roof of the House to him. *Matthew 9. v. 1. Mark 2. v. 1. Luke 5. v. 18.*

Going from this House toward the Sea, he sees *Matthew* sitting at the Custom-house, whom he calls from his Employment to become his Disciple and Follower. *Matthew 9. v. 9. Mark 2. v. 14. Luke 5. v. 27.*

Being intreated by *Jairus*, a Ruler of the Synagogue, to come and heal his Daughter now at the point of Death, in his Way a Woman by the Touch of his Garment

ment is cured of a bloody Issue, and he coming to *Jairus's* House raiseth his Daughter from Death. *Matt. 9. v. 18. Mark 5. v. 22. Luke 8. v. 41.*

Going from hence he restores Sight to two blind Men, and dispossessed a Man of a dumb Spirit. *Matt. 9. v. 27.*

The Second Year of Christ's Preaching, beginning from the second Passover after his Baptism.

FROM *Galilee* Jesus goes up to *Jerusalem* to the second Passover after his Baptism.

At the Sheep-pool of *Bethesda* on the Sabbath-Day he healed a Man, that had been diseased eight and thirty Years, so perfectly, that he was able to take up his Bed and walk; for which Fact, the *Jews* reproaching him, he handsomly defends himself. *John 5. v. 2.*

Again he confutes the Pharisees, who condemn'd his Disciples for plucking the Ears of Corn, and rubbing them in their Hands and eating them on the Sabbath. *Matt. 12. v. 2. Mark 2. v. 23. Luke 6. v. 1.*

He does the same thing a little after in a Synagogue of *Galilee*, by curing the wither'd Hand on the Sabbath-Day. *Matt. 12. v. 9. Mark 3. v. 1. Luke 6. v. 6.*

The Pharisees being very much incens'd at these things, Jesus withdraws to the Sea-side, and from a Vessel there teaches the People, and heals a Multitude of sick and demoniacks. *Matt. 12. v. 15. Mark 3. v. 7.*

At that time leaving the Multitude, he retires to a Mountain; and after he had tarried there all Night in Prayer, in the Morning calling his Disciples, he out of them chose twelve Apostles. *Mark 3. v. 13. Luke 6. v. 12.*

With them descending from the Mountain into the Champaign Country, he preaches to them and to a vast Multitude there present that excellent Sermon, which is called, The Lord's Sermon in the Mount, which contains a Summary of Christian Life and Evangelical Perfection. *Matt. 5. v. 1. Luke 6. v. 17.*

Descending from the Mount he goes to *Capernaum*,
A 2 2 where

where by the bare Touch of his Hand he cures a Leper. *Matt. 8. v. 1. Mark 1. v. 4. Luke 5. v. 12.*

Entring the Town he cures a Centurion's Servant of a Palsy. *Matt. 8. v. 5. Luke 7. v. 1.*

After this, at the Gates of *Naim*, he meets the Corps of an only Son of his Mother carried out to be buried, whom he raises from the dead, and restores to his Mother. *Luke 7. v. 11.*

John Baptist, hearing of these and other Miracles, sends from the Prison where he had been confined by *Herod* some of his Disciples to Jesus to be instructed by him. *Matt. 11. v. 2. Luke 7. v. 18.*

They being return'd, Jesus gives an ample Character of *John's* Person, Behaviour and Mission, and severely reprehends the People of the Age that would by no means of his be induced to repent of their Ways. *Matthew 11. v. 7. Luke 7. v. 24.*

Jesus dining with one *Simon* a Pharisee pardons the penitent *Magdalen*. *Luke 7. v. 36.*

He cureth a *Demoniack* blind and dumb at *Capernaum*. *Matt. 12. v. 22. Luke 11. v. 14.*

He silences the Scribes and Pharisees, who calumniate him for these Miracles, as if he did them by the Help of the Devil, and demanding a Sign from Heaven. *Matthew 12. v. 24. Mark 3. v. 22. Luke 11. v. 15.*

During these things his Kindred come from *Nazareth*, thinking him to be mad, and to seize him. *Mark 3. v. 21, 31.*

Some one signifying to him, that his Kindred waited to speak with him, he tells them, that they were his Mother and his Brethren, who heard the Word of God and kept it. *Matt. 13. v. 46. Mark 3. v. 31. Luke 8. v. 19.*

Going from the House to the Sea he instructed the Multitude, proposing to them the Parables of the Sower, the Tares, Mustard, Leven, which in private he explain'd to his Disciples; adding to them the Parables of the Treasure hid in a Field, the Pearl of great Price, and the Net cast into the Sea. *Matt. 13. v. 1. Mark 4. v. 1. Luke 8. v. 4.*

After

After this going again into his own Country *Nazareth*, and preaching there in a Synagogue on the Sabbath-Day, they instead of receiving him cast him out of their City. *Matt. 13. v. 54. Mark 6. v. 1. Luke 4. v. 16.*

He goes teaching through all the Villages of *Nazareth*. *Mark 6. v. 6.*

After that he continues to go about all the Cities and Villages of *Galilee*, with his twelve Apostles, and certain Women whom he had healed, and who supplied him with Necessaries. *Luke 8. v. 1.*

Having instructed his twelve Apostles, and given them Power to do Miracles, he sends them out by two and two to preach the Gospel of the Kingdom of Christ. *Matt. 10. v. 1. Mark 6. v. 7. Luke 9. v. 1.*

They going through the Villages preach the Gospel every where, cast out Devils, anoint the weak with Oil, and heal the sick. *Mark 6. v. 12. Luke 9. v. 6.*

Nor is Jesus idle at the same time, for he travels about *Galilee*. *Matt. 11. v. 1.*

About, or rather a little before this time, *John* the Baptist by Command of *Herod*, at the Instigation and Cunning of *Herodias* and her Daughter, is beheaded in Prison. *Mark 6. v. 21, &c.*

Herod hearing of the great Fame of Jesus, and the Miracles he did, suspects him to be *John*, whom he lately murder'd in Prison, risen from the dead. *Matt. 14. v. 1. Mark 6. v. 14. Luke 9. v. 7.*

The Apostles being return'd to Jesus, he with them retires into the Desart of *Bethsaida* beyond the Sea of *Galilee*; whither the Multitude following him, after he had instructed them and healed their sick, he fed five thousand of them with five Barley Loaves and two Fishes, twelve Baskets of Fragments being taken up. *Matt. 14. v. 13. Mark 6. v. 30. Luke 9. v. 10. John 6. v. 1.*

This Miracle being perform'd in the Evening, he commands his Disciples to cross over the Sea, himself retiring to a Mountain to pray. *Matt. 14. v. 22. Mark 6. v. 5. John 6. v. 15.*

Jesus seeing his Disciples labouring all Night against a Storm,

Storm, about the fourth Watch, that is, toward Morning, came walking upon the Sea, which *Peter* at his Command attempted; but being ready to sink, *Jesus* recovers him, takes him with him into the Ship, and quiets the Storm. *Matt.* 14. v. 24. *Mark* 6. v. 48. *John* 6. v. 18.

Going on, short of *Genesareth*, he heals the sick with only the Touch of his Cloaths. *Matt.* 14. v. 34. *Mark* 6. v. 53.

Then going into a Synagogue at *Capernaum*, and being known by some of those whom he had fed in the Desert with Bread, he declares to the People that he was the true Bread of Life, and that his Flesh was Meat, and his Blood Drink to all that take it by way of Salvation. *John* 6. v. 24.

The third Year of the Preaching of Christ, beginning from the third Passover after his Baptism.

THIS Passover the Holy *Jesus* goes not up to *Jerusalem*, because he knew the *Jews* sought an occasion to kill him. *John* 7. v. 1.

Therefore whilst he spent his time in *Galilee*, certain Lawyers, coming from *Jerusalem* to *Galilee* to quarrel with him, disputed about the Observation of their ancient Traditions with him. *Matt.* 15. v. 1. *Mark* 7. v. 1.

Then *Jesus* going from *Galilee* towards the Coasts of *Tyre* and *Sidon* dispossesses the Woman of *Cana's* Daughter of a Devil. *Matt.* 15. v. 21.

From whence returning to the Sea of *Galilee*, he healeth a Multitude of sick Persons that they brought to him, and among them one that was deaf and dumb.

At that time compassionating the Multitude, that were faint for want of Food, he wrought a great Miracle, feeding four thousand Men with seven Loaves and a few little Fishes, after which plentiful Meal there remain'd seven Baskets full of Fragments. *Matthew* 15. vers. 32. *Mark* 8. v. 1.

After which Miracle he cross'd the Sea, and went into the

the Coasts of *Magedan* and *Dalmanutha*. *Matt.* 15. v. 39. *Mark* 7. v. 10.

Whilst he was there, the Pharisees and Sadduces demand a Sign of his Mission from Heaven; which he refusing, going on board a Ship, crosses back again, admonishing his Disciples to beware of the Leaven of the Pharisees and Sadduces. *Matt.* 16. v. 1. *Mark* 8. v. II.

When he came to *Bethsaida*, he restored to Sight a blind Man that sat without the Village. *Mark* 8. v. 22.

Going from thence to the Parts of *Casarea Philippi*, he tries *Peter's* Faith concerning himself, promising upon this Rock to build his Church. *Matt.* 16. v. 13. *Mark* 8. v. 27. *Luke* 9. v. 18.

After this he foretells the Death and Passion which he was to suffer at *Jerusalem*; which *Peter* hearing with Horrour, our Lord blames him, and teaches them, that every one that will be saved must take up his Cross and follow him. *Matthew* 16. v. 21. *Mark* 8. v. 31. *Luke* 9. v. 22.

Eight Days after the Confession of *Peter* he is transfigured in the Mount, where he gives his Disciples a Taste of that future Glory which they were to expect from the Merits of the Cross, and receives a Testimony of it from *Moses*, *Elias*, and his Father. *Matt.* 17. v. 1. *Mark* 9. v. 1. *Luke* 9. v. 28.

The Day after he goes down from the Mount with his Disciples, and cures a Lunatick, casting out a dumb Devil, which his Disciples had in vain attempted. *Matthew* 17. v. 14. *Mark* 9. v. 13. *Luke* 9. v. 37.

As he was journeying through *Galilee*, he again foretells his Passion, Death and Resurrection. *Matt.* 17. v. 22. *Mark* 9. v. 29. *Luke* 9. v. 44.

Entring *Capernaum*, to avoid Offence, he commands *Peter* to pay the Tribute-Money to the Collectors. *Matthew* 17. v. 24.

Being at home, he reproves the inordinate Ambition of his Disciples, who on the Way had contended for Supremacy. *Matthew* 18. v. 1. *Mark* 9. v. 32. *Luke* 9. v. 46.

At the same time he advises them studiously to avoid Offences, to admonish an offending Brother, and to be ready to forgive all Injuries offer'd to us, by the Example of the King that called his Servants to an Account, and others. *Matt. 18. v. 6. Mark 9. v. 41. Luke 17. v. 1.*

The Feast of Tabernacles being now at hand, his Kindred, more out of Ambition than Religion, press him very earnestly to appear publicly in *Judea* on the Feast-Day, and shew himself to the World: But he, making as if he would oblige their Expectation, tarried till they were gone, and then went up in private; after that he went with them from *Galilee* into *Judea*. *Matt. 19. v. 1. John 7. v. 2.*

In his Journey being denied Entertainment by the *Samaritans*, his Disciples would have had him revenge the Affront by calling down Fire from Heaven, but he reprov'd their Heat; and on the contrary cleans'd ten Lepers, praising the one penitent thankful Leper above all the rest. *Luke 9. v. 54. and 17. v. 11.*

From *Samaria* he passes beyond *Jordan* into the Borders of *Judea*. *Matt. 19. v. 1. Mark 10. v. 1.*

Then entering *Jerusalem* about the midst of the Feast of Tabernacles, he taught in the Temple with such Efficacy and Power, that he provoked the *Jews* to send Officers to apprehend him. *John 7. v. 46.*

In the Evening of the last Day of the Feast of Tabernacles he went out of the City to Mount *Olivet*. *John 8. vers. 1.*

The Day following returning from Mount *Olivet* into the Temple he dismisses the Woman accused of Adultery; shaming his Enemies, who treacherously endeavour'd to insnare him. *John 8. v. 2.*

Then in a new Discourse he shew'd them who he was; and at length when the *Jews* were ready to stone him, he privately withdrew from the Temple. *John 8. vers. 12.*

Passing by a Man that had been blind from his Birth, he recover'd his Sight, making an Ointment of Spittle and Clay, and putting it on his Eyes. And this was on the Sabbath-Day. *John 9. v. 1.* After

After this he discourses about the true Shepherd, the Hireling, and the Sheep; affirming himself to be the true and good Shepherd. *John 9. v. 1.*

Then leaving *Jerusalem* he travels through the Cities and Villages of *Judea* and *Berea*, sending seventy Disciples two by two with the same Commission he had before given the twelve Apostles, to go into every City and Village whither himself was to come. *Luke 10. v. 1.*

The seventy being return'd, he preaches up modest Behaviour to his Disciples, and thanks God he had lost none of them. *Luke 10. v. 17. Matt. 11. v. 25.*

By the Application of the Parable of the robb'd and wounded Person reliev'd by a *Samaritan*, he instructs an arrogant Lawyer set to tempt him, who it was we ought to love most, and who was the true Neighbour. *Luke 10. vers. 30.*

Being hospitably entertain'd in *Bethany* by two Sisters, he prefers the holy and devout Leisure of *Mary*, before the solicitous busy Service and Attendance of *Martha*. *Luke 10. v. 38.*

Returning from his usual Devotion of Prayer he teaches his Disciples the Form of Prayer called the *LORD'S PRAYER*; which is the same he taught them the second Year of his Preaching in the Mount, when he taught the Multitude. *Luke 11. v. 1.*

Then he teaches them Perseverance in Prayer. *Luke 11. v. 5. and 18. v. 1.*

Being invited to Dinner by a certain Pharisee he with great Freedom sharply inveighs against the preposterous Cleanliness, Ambition and Hypocrisy of the Pharisees; and many other of their Vices. *Luke 11. v. 37.*

From hence he takes occasion to caution them against Covetousness and the Care of temporal things, with the Instance of him that would not divide the Inheritance with his Brother. *Luke 12. v. 13.*

Being acquainted with the Death of the *Galileans*, whose Blood *Pilate* mingled with their own Sacrifices, he invites all Men to Repentance; otherwise like the barren Fig-tree they would be cut off. *Luke 13. v. 1.*

He

He cures a Woman that had been crooked eighteen Years, and reprimanded the Ruler of the Synagogue who murmured at his working this Cure on the Sabbath-Day.

Luke 13. v. 11.

After he had gone through many Towns and Villages, as he was journeying toward *Jerusalem*, being asked, whether there were but few that should be saved, he advises them to enter in at the straight Gate, which being once shut, many should knock in vain. *Luke 13. v. 22.*

The same Day being caution'd by the Pharisees to go from thence to avoid the Fury of *Herod*, he tells them he must die at *Jerusalem*. *Luke 13. v. 31.*

Being invited to Dinner by an eminent Pharisee on the Sabbath-Day, he cured a Man troubled with a Dropsy, justifying the Legality of the Cure from the Instance of the Ass or Ox fallen into a Pit. Then he instructs both his Host and the Guests in many wholesome Doctrines.

Luke 14. v. 1.

In his Journey he teaches the Multitude, what Qualifications are necessary for him that would be his Disciple,

Luke 14. v. 25.

He exhorts them to Alms-giving, proposing the Examples of the unjust Steward and the rich Glutton. *Luke 16. v. 11, &c.*

He confutes the Scribes and Pharisees, who murmured because he entertain'd Sinners, proposing three Allusions, of the lost Sheep, the lost Groat, and the lost Son.

Luke 15. v. 1.

In the Winter he returns to *Jerusalem* at the Feast of the Dedication, and walking in the Temple, in *Solomon's* Porch, he disputes with the *Jews* about him. *John 10. vers. 22.*

Who designing to seize him, he withdraws from them; and seeing he could do no good with them, he goes again to the Borders of *Judea* into *Bethany*, or *Bethabara*, the Place where *John* first baptized, and tarried there. *John 10. v. 39, 40.*

Whither when many People resorted to him, after his usual manner he taught and healed them. *John 10. v. 41. Matt. 19. v. 2. Mark 10. v. 1.* There

There he disputes with the Lawyers concerning Divorces and the Firmness of Marriage, preferring Celibacy to Matrimony; together with many other Instructions there. *Matt. 19. v. 3. Mark 10. v. 2.*

He will not suffer the young Children to be kept from him, but laying his Hands upon them he blesteth them. *Matt. 19. v. 13. Mark 10. v. 13. Luke 18. v. 15.*

A wealthy young Man proposing a State of Poverty is deterred from following Jesus. *Matthew 19. vers. 16. Luke 18. v. 24.*

Upon which occasion he shews them how difficult it is for those that persue the Riches of this World to enter into the Kingdom of Heaven, and at the same time declares the Happiness of those that quit all for the sake of God. *Matthew 19. v. 23. Mark 10. v. 23. Luke 18. v. 24.*

By proposing the Parable of the Labourers that were hired to work in the Vineyard, he shews them, that it often happens, that they who are least in the Eye of the World are esteemed the greatest with God. *Matt. 20. vers. 1.*

Whilst he was on the Borders of *Judea*, he receives a Message from the two Sisters at *Bethany* of the Sickness of *Lazarus*; nor would he stir from thence till he had heard that *Lazarus* was dead. *John 11. v. 1.*

Coming to *Bethany* he comforteth *Mary* and *Martha* with good Hope, bringing to Life their Brother *Lazarus*, who had been four Days dead. *John 11. v. 17.*

Many of those who were present at the working this Miracle were induced to believe in Jesus; upon which the Chief Priests and the Pharisees resolutely determine his Destruction. *John 11. v. 46.*

Wherefore Jesus with his Disciples return'd from *Bethany* to the Borders of *Judea*, to a Country near the Wilderness, unto a City called *Ephrem*. *John 11. v. 54.*

After he had stay'd there some Days in private, the Passover being at hand he goes up to *Jerusalem*, in his Journey thither hinting to his Disciples apart the Death of the Cross, and other things which he was to suffer there.

there. *John 11. v. 65. Matt. 20. v. 17. Mark 10. v. 32. Luke 18. v. 31.*

Notwithstanding this Discourse, that his Death was at hand, the Disciples being possess'd with the Notion, that he was now going to *Jerusalem* to take Possession of his Kingdom, the Sons of *Zebedee* intreat him by their Mother, that they might have the Priority in his Kingdom; which Request very much disgusted the rest of the Apostles, who hitherto were apt to think too well of themselves. *Matt. 20. v. 20. Mark 10. v. 35. Luke 19. v. 11.*

Going from hence he passes directly over to the City of *Jericho*, and is very friendly entertain'd by *Zacheus* the Publican. *Luke 19. v. 1.*

Going from that City toward *Jerusalem*, he restored Sight to two blind Beggars, the Name of one of which was *Bartimeus* the Son of *Timeus*. *Matthew 20. v. 29. Mark 10. v. 46. Luke 18. v. 35.*

Prosecuting his Journey, before the six Days of the Passover, that is, the Day of Preparation, or Friday before the Passover, he came to *Bethany*. *John 12. v. 1.*

There the Day following, being the Sabbath-Day, he is honourably received and entertained at Supper in the House of *Simon* the Leper, *Lazarus* sitting at Table with him, and *Martha* attending, whilst *Mary* pours a Vial of rich Balsam or Unguent upon his Head. *Matt. 26. v. 6. Mark 14. v. 3. John 12. v. 2.*

The Disciples thinking much of this profuse wast of the Unguent, as they thought, and especially *Judas* the Traytor, they are severely reprehended by the Lord. *Matt. 26. v. 8. Mark 14. v. 4. John 12. v. 4.*

The Day after, which we call the Lord's-Day, going from *Bethany* to *Bethpage*, to Mount *Oliver* from thence, sitting on an Ass, which he commanded to be brought, and permitted the Disciples to spread their Garments thereon, he makes his publick Entry into *Jerusalem*, the Multitude all the Way congratulating his Appearance with cutting down Branches of Trees, strowing their Cloaths in the Way, and with Acclamations of Joy, crying out, Blessed is he that cometh in the Name of the Lord,
the

the King of *Israel*. *Matthew* 21. v. 1. *Mark* 11. v. 1. *John* 12. v. 12.

Coming near to *Jerusalem*, as soon as he saw it he wept over it, and foretold its Destruction, which would certainly come, because the People would not know the Time of their Visitation. *Luke* 19. v. 41.

With this Sort of Pomp he enters the City, and visiting the Temple first, he purg'd it from the Pollutions of the Merchants, and adorn'd it with many Cures and Gifts of Salvation and Health. *Matt.* 21. v. 12. *Mark* 11. v. 15. *Luke* 19. v. 45.

The chief *Jews* being incensed at these Things, and on the other Hand the *Gentiles* earnestly pressing to see Jesus, he is glorified of his Father by a Voice from Heaven. *Matt.* 21. v. 15. *Luke* 19. v. 39. *John* 12. v. 20.

In the Evening going out of the City to *Bethany*, and returning the Day after, which was *Monday*, he cursed the barren Fig-Tree; and after he had spent that Day in teaching in the Temple, he again went out of the City to *Bethany*. *Matt.* 21. v. 17. *Mark* 11. v. 11.

Early on *Tuesday* Morning, as he return'd to the City, his Disciples observing the Fig-Tree, which he had before cursed, and was dried up from the Roots, he taught them the Efficacy and Virtue of Faith. *Matt.* 26. v. 20. *Mark* 11. v. 20.

Afterwards being in the Temple, and the Chief Priests and Rulers of the People asking him by what Authority he did these Things, he very handsomly confutes them, and plainly accuses them, that they knowing him to be Christ would not acknowledge him, lest they should lose some Advantage of their own; wherefore he foretells their Ruin. *Matt.* 21. v. 23. *Mark* 11. v. 27. *Luke* 20. v. 1.

But when the *Jews* durst not lay Hands on Jesus for Fear of the People, they endeavour to insnare him in his Discourse, proposing several cunning intricate Questions to him about the Tribute, Resurrection, greatest Commandment: From all which he extricated himself by his prudent

prudent inoffensive Answers. *Matt. 22. v. 15. Mark 12. v. 13. Luke 20. v. 20.*

At last Jesus put a Question to them concerning the two-fold Nature of Christ, which unexpected Difficulty they declare they could not answer. *Matt. 22. v. 41. Mark 12. v. 15. Luke 20. v. 41.*

Then he inveighs severely against their Hypocrisy, and other Crimes, threatening them with divine Vengeance. *Matt. 23. v. 1. Mark 12. v. 15. Luke 20. v. 45.*

Afterwards as he sat opposite to the Treasury, and saw the many Presents there offered, he prefers the Gift of the poor Widow, which consisted but of two Mites, before all the Offerings of the Wealthy. *Mark 12. v. 41. Luke 21. v. 1.*

Then as he was going out of the Temple, his Disciples beginning to consider and admire the Beauty of the Structure, he foretold the Ruin of it. *Matt. 24. v. 1. Mark 13. v. 1. Luke 21. v. 5.*

Going afterwards to the Mount of *Olives*, and seating himself opposite to the Temple, being asked of his Disciples when these Things should be, and what Sign there would be of their Coming, and the Consummation of all Things; he answer'd in the first Place, The Signs of the Destruction of *Jerusalem* would be the same with those of the End of the World; then he tells them the particular Sign of the Ruin of *Jerusalem* and the Temple; and finally, the Signs peculiar to the Consummation of the whole World. *Mat. 24. v. 3. Mark 13. v. 3. Luke 21. v. 7.*

And yet notwithstanding these Signs he tells them the Day of his Coming is uncertain, and therefore they must watch lest the Time catch them unprepared; proposing at the same Time several Parables for the Help of their Understanding, as that of the Ten Virgins, the slothful Servant, &c. *Matt. 24. v. 36. Mark 13. v. 32. Luke 21. v. 34. Matt. 25. v. 1, &c.*

Lastly he gives them a formal Description of the last Judgment. *Matt. 25. v. 31.*

Drawing

Drawing out the Time till Midnight with these Sorts of Discourses, that is, towards the Beginning of *Wednesday*, Jesus adds, that after two Days he should be crucified, namely on the very Passover. *Matt. 26. v. 1.*

By Break of Day on *Wednesday*, Judas enters into a Conspiracy against his Lord and Master with the Chief Priests, about apprehending him, agreeing with them for thirty Pieces of Silver. *Matt. 26. v. 3, 14. Mark 14. v. 1, 10. Luke 22. v. 1.*

On *Thursday* about Noon Jesus sent two of his Disciples into the City, to prepare the Paschal Entertainment for them all in a House which they never before knew; but by the Master of it and other Circumstances they find it, and do as he commanded them. *Matt. 26. v. 17. Mark 14. v. 12. Luke 22. v. 7.*

The fourth Year of Christ, beginning from the fourth Passover after his Baptism.

THE first Day of this Year, that is, on the Feast-Day of the Passover, or first Day of Unleavened-Bread, which began on *Thursday* at Sun-rising, Jesus eat the Paschal Lamb with his Apostles at *Jerusalem*. *Matt. 26. v. 20. Mark 14. v. 17. Luke 22. v. 14.*

After the eating of the Lamb, and the common Supper, Jesus taking a Basin of Water washed his Apostles Feet. *John 13. v. 1.*

After this he institutes his last Supper, commanding them always to do it in Remembrance of him. *Matt. 26. v. 26. Mark 14. v. 22. Luke 22. v. 19.*

Then he discovers to them that he should that very Night be betrayed by one of them. *Matt. 26. v. 21. Mark 14. v. 18. Luke 22. 21. John 13. v. 31.*

Judas being mark'd from the rest by taking of the Sop, goes out and finishes his Treason. *John 13. v. 26.*

After these Things the Disciples began again to dispute about Priority. *Luke 22. v. 24.*

Where-

Whereupon Jesus recommends to them the Practice of Humility, and the new Command of mutual Love, promising to them all the Honour of the Kingdom of Heaven. *Luke 22. v. 26. John 13. v. 34.*

Then he foretels his Departure and Death, and *Peter* arrogantly promising to follow him where-ever he went, Jesus prophesies of his triple Denial of him. *Luke 22. v. 31. John 13. v. 36.*

By and by, for the Consolation of his Disciples, whom he perceived very sad, in a long Sermon he by various Methods raised their dejected Spirits, and fortifies them against present Evils; adding likewise a Prayer, whereby he not only recommends them, but all that believe to the Father. *John 14. v. 1, 13.*

This Sermon he enlarges and finishes on the Way as he goes from the City towards the Mount of *Olives*. *John 14. v. 31.*

In his Walk thither he foretels his Disciples that they will all be very much offended; and *Peter* with more Assurance boasting himself more on his Fortitude than the rest, Jesus declares and foretels that his Fall shall be greater than any of the others. *Matt. 26. v. 31. Mark 14. v. 27.*

As these Things were transacted, passing the Brook *Cedron* about Midnight, he came to a Village called *Gethsemani*, situated at the Foot of the Mount of *Olives*, where he enter'd into the Garden to pray, according to his usual Custom. *Matt. 26. v. 36. Mark 14. v. 36. Luke 22. v. 39. John 18. v. 1.*

There taking *Peter* and the Sons of *Zebedee* apart from the rest of the Apostles, he began to shew a very great Anxiety and Heaviness of Spirit, insomuch that he sweated Water and Blood. *Matt. 26. v. 37. Mark 14. v. 33. Luke 22. v. 40.*

Having prayed three Times to his Father, an Angel from Heaven came and comforted him. *Matt. 26. v. 39. Mark 14. v. 35. Luke 22. v. 42.*

Coming from Prayer he chides the sleeping Disciples, telling them the Traytor was at Hand. *Matt. 26. v. 45. Mark 14. v. 41. Luke 22. v. 45.*

Then going to meet the Traytor and his Gang, he permitted him to give him the treacherous Signal, which was a Kiss. *Matt. 26. v. 48. Mark 14. v. 44. Luke 22. v. 47.*

But though he suffer'd *Judas* to give him the signal Kiss, yet he did not permit them to lay Hands on him, but asking the Multitude whom they sought, he at one Word laid them prostrate. *John 18. v. 3.*

After they were recover'd from their Surprize, and had heard him expostulating with, and forbidding them to do any Harm to his Apostles, with other seasonable Things, they were permitted to apprehend him. *Matt. 26. v. 55. Mark 14. v. 48. Luke 22. v. 52. John 18. v. 7.*

Which they no sooner attempted, but *Peter* drawing his Sword cuts off the Right-Ear of *Malchus*, a Servant of the High-Priest; for which *Jesus* reprehends him sharply, and forbids him the Use of the Sword under the Penakty of a Curse. *Matt. 26. v. 51. Mark 14. v. 47. Luke 22. v. 50. John 18. v. 10.*

The Disciples escaping by Flight, a certain young Man, (supposed to be *John*,) with only a Linen-Mantle thrown over his naked Body, followed *Jesus* when he was carried away by them that took him; but when they also laid hold on him, he left his Linen-Garment in their Hands, and fled from them. *Matt. 26. v. 56. Mark 14. v. 50.*

Jesus being thus apprehended is first carried before *Annas*, the Father-in-Law of *Caiphas* the High-Priest. *John 18. v. 13.*

By and by being sent from *Annas* to *Caiphas* the High-Priest, in whose House the Council met, he is there first of all confronted with false Witnesses. *Matt. 26. v. 59. Mark 14. v. 55.*

Afterwards being examined about his Disciples and his Doctrine, for answering him very freely an Attendant of the High-Priest gave him a Blow on the Face. *John 18. v. 19.*

Lastly, Jesus being asked whether he was the Christ the Son of God, he confessing it is condemned as worthy of Death. *Matt. 26. v. 63. Mark 14. v. 61.*

Whilst these Things passed within, Peter being in the High-Priests Hall is known to be of Jesus's Family by the Maid and Servants upon which Peter three Times denies his Lord; but the third Time hearing the Cock crow, he came to himself. *Matt. 26. v. 69. Mark 14. v. 66. Luke 22. v. 56. John 18. v. 16.*

Jesus being thus condemn'd is exposed to all the rude Insults of being spit upon, struck on the Head and Face, and the like, being the remaining Part of the Night treated after this ludicrous and ridiculous Manner. *Matt. 26. v. 67. Mark 14. v. 65. Luke 22. v. 63.*

Very early in the Morning he is brought before the Council, and again condemn'd, because he confessed himself to be the Son of God. *Luke 22. v. 66.*

Being a third Time condemn'd, he is led bound, and delivered to Pilate the Governor, to be slain by him. *Matt. 27. v. 1. Mark 15. v. 1. Luke 23. v. 1. John 18. v. 18.*

As soon as the Traytor Judas saw Things carried to this Extremity, he repented of what he had done, and openly returned the thirty Pieces of Silver, the Reward of his Treason, and finding no Comfort he retires home, and dies of Grief. *Matt. 27. v. 6.*

Pilate the Governor being unwilling to put Jesus to Death (though the Chiefs of the Jews had already condemn'd him) unless they shewed Cause, they accused Jesus to him, saying, That he called himself Christ the King of the Jews. *John 18. v. 29. Luke 23. v. 2.*

Jesus being examined separately by Pilate whether he was the King of the Jews or not, he answer'd He was; not according to the Manner of the Kings of this World. *Matt. 27. v. 11. Mark 15. v. 2. Luke 23. v. 3. John 18. v. 33.*

Pilate being very inclinable to release Jesus, the Jews oppose it with all their Might; crying out that he was a seditious

seditionous Person, and Disturber of the People from *Galilee* even to *Judea*. *Luke 23. v. 4.*

Pilate hearing that *Jesus* was of *Galilee*, that he might the more plausibly extricate himself from the Trouble of the Trial, sends him to *Herod* the Tetrarch of *Galilee*, who at that Time was at *Jerusalem*. *Luke 23. v. 6.*

But *Herod* being disappointed in his Expectation concerning *Jesus*, sends him away in Contempt, in Mockery, putting on him a white Robe. *Luke 23. v. 8.*

Pilate considering *Jesus* as an innocent Person, endeavours to persuade the *Jews* to accept of his Life as a Donative from him to the People at this Paschal Festival; But they preferring *Barabbas* the Thief before the innocent *Jesus*, demanded a Pardon for *Barabbas*, but cried out most furiously for executing *Jesus*. *Matt. 27. v. 15. Mark 15. v. 6. Luke 23. v. 17. John 18. v. 39.*

But when this Method also proved ineffectual for the saving of *Jesus*, *Pilate* commanded *Jesus* to be scourged, and being crown'd with Thorns, disgraced all Manner of Ways, and ridiculed as a King in Misery: In this wretched Condition, thinking to move them to Pity, he shews him a sad Spectacle to the People. *Matt. 27. v. 28. Mark 15. v. 17. Luke 23. v. 15. John 19. v. 1.*

Being not able this Way to satisfy them, but that the more he strove to appease them, the more outrageous they grew, crying out *Crucify him, Crucify him*; he still opposes their Obstinacy, which they as warmly encounter; for fearing that an Offence against Man might be pardon'd, they bring a new Acculation against *Jesus*, affirming that he made himself the Son of God. *John 19. v. 7.*

But *Pilate* disdainng to try *Jesus* by the *Jews* Laws, still mov'd to have *Jesus* acquitted; whereupon they seeing he protracted Time only to save *Jesus*, openly clamour'd, and threaten'd him with *Cesar's* Displeasure: Then *Pilate* took his Place on the Tribunal, calling for *Jesus* to be set before him. *John 19. v. 13.*

Whilst *Pilate* was on the Bench his Wife sent to him, desiring him not to meddle with that just Person *Jesus*,

for she had suffered very much in her Dreams concerning him. *Matt. 26. v. 19.*

Pilate having all Manner of Ways testified *Jesus's* Innocence, even by the publick Washing of his Hands in open Court, declaring him altogether unworthy of Death; yet when the *Jews* so obstinately persisted, that nothing but his Blood will satisfy them, and that they readily took the Guilt of it upon themselves and their Posterity, he at last gave Way to their Desire, and delivered *Jesus* to them. *Matt. 27. v. 23. Mark 15. v. 14. Luke 23. v. 20. John 10. v. 15.*

Then the Soldiers brought *Jesus* laden with his Cross from the *Pretorium* without the City, a vast Multitude of all Sorts of People following him. *Matt. 27. v. 31. Luke 23. v. 27.*

After they had led him without the Gates of the City, taking the Cross from *Jesus*, for Expedition sake, they force one *Simon* of *Cyrene* to carry it. *Matt. 27. v. 32. Mark 15. v. 21. Luke 23. v. 26.*

Among the Multitude that followed *Jesus* there were certain Women of *Jerusalem* that deplored the sad Calamities and Afflictions of *Jesus*, who bid them mourn for themselves, and not for him; foretelling at the same Time the Vengeance that was to fall on them and their Children. *Luke 23. v. 27.*

When he was come to Mount *Calvary*, the Place of Execution, they gave *Jesus* wine mingled with Myrrh, which he refused to drink, and likewise Wine mingled with Gall, which he also refused. *Matt. 27. v. 34. Mark 15. v. 23.*

After this they lay him on the Cross fastning him with four Nails to it; he at the same Time praying for his Crucifiers. *Matt. 27. v. 35. Luke 23. v. 33.*

Then fixing on the Cross the Title of *Jesus* of *Nazareth King of the Jews*, they set up the Cross with *Jesus* on it. *Matt. 27. v. 37. Mark 15. v. 26. Luke 23. v. 38. John 19. v. 19.*

And to add the greater Ignominy to his Innocence, they crucify two Thieves with him, one upon each Side,

Matt.

Matt. 27. v. 38. *Mark* 15. v. 27. *Luke* 23. v. 33. *John* 19. v. 18.

Then the Soldiers before the Face of the crucified Jesus divide his Garments, and cast Lots. *Matt.* 27. v. 35.

Mark 15. v. 24. *Luke* 23. v. 34. *John* 19. v. 23.

The Multitude looking on, the Rulers of the People with the Soldiers deride and insult the Holy Jesus in his Agony with the utmost contempt. *Matt.* 27. v. 39.

Mark 15. v. 29. *Luke* 23. v. 35.

One of the Thieves that was crucified with him did the same, but is reprov'd by the other, justifying Jesus, and condemning themselves; and, though late, recognising his King and Saviour, he prays him to remember him, when he comes into his Kingdom. *Luke* 23. v. 40.

Jesus from the Cross, though in the greatest Torment, seeing his Mother, recommends her to the Care of his Favourite Disciple standing by. *John* 19. v. 25.

From the Time that Jesus hung on the Cross, there was an universal Darkness till three of the Clock.

Matt. 27. v. 45. *Mark* 15. v. 33. *Luke* 23. v. 44.

About three of the Clock Jesus cried out, *Eli, Eli, &c.* *Matt.* 27. v. 46. *Mark* 15. v. 34.

A little after Jesus saying *I thirst*, and they offering him Vinegar to drink, he refused it, adding *It is finished*, *John* 19. v. 28.

Then crying aloud *Father into thine Hands I commend my Spirit*, and bowing his Head, he gave up the Ghost. *Matt.* 27. v. 49. *Mark* 15. v. 37. *Luke* 23. v. 46. *John* 19. v. 30.

Whilst these Things passed the Veil of the Temple was rent in two, the Earth trembled, and many strange and wonderful Things happen'd: Which the Captain of the Roman Guard, together with the Soldiers and Multitude, observing, they were so astonish'd, that they smote their Breasts, and return'd home, justifying Jesus's Innocence.

The Chief of the Jews having obtain'd Leave from Pilate that the Legs of the Criminals might be broken, in order to take them from the Cross by Reason of the ap-

approaching Sabbath, they brake the Legs of the two Thieves; but coming to Jesus, and finding him already dead, they did not break his Legs; but one of the Soldiers thrust a Lance through his Side, out of which there immediately issued Water and Blood. *John 19. v. 31.*

After these Things Joseph of Arimathea, having obtain'd Licence from the Governor, takes the Body of Jesus from the Cross, imbalms it with rich Spices and Perfumes, wraps it up in fine Searcloth, and with the Help of Nicodemus, a former Disciple of Christ, buries it in a new Tomb of his own, which he had but a little before order'd to be made for himself. *Matt. 27. v. 57.*

Mark 15. v. 42. Luke 23. v. 50. John 19. v. 38.

Jesus being buried the Evening before the Sabbath, the Princes and Chief of the Jews having obtain'd the Grant of a Guard from the Governor, let them to watch the Body of Jesus, to prevent, as they vainly imagin'd, the Resurrection on the third Day, sealing the Grave-Stone with their Signet, and rolling a great Stone to the Entrance of the Sepulchre. *Matt. 27. v. 62.*

On the Evening of the same Day, the Sabbath being ended, Mary Magdalen, and other Religious Women, having provided Spices to continue the Imbalment, early the next Morning, came to the Sepulchre with an Intent to anoint and preserve the Body of Jesus. *Matt. 28. v. 1.*

Mark 16. v. 1. Luke 24. v. 1. John 20. v. 1.

As they approached the Holy Sepulchre, they saw an Angel, which had descended from Heaven, and moved the Stone from the Entrance of the Sepulchre, sitting on it. *Matt. 28. v. 2.*

The Appearance of the Angel, whose Descent was attended with a mighty Concussion of the Earth and Air, so affrighted the Soldiers that guarded the Sepulchre, that they were almost dead with Fear. *Mat 28. v. 4.*

The Women entering the Sepulchre, the Angel bids them be of good Courage, tells them that Jesus was risen; bids them come further into the Sepulchre, that they might see the empty Grave, where the Lord had lain, which they accordingly did. *Matt. 28. v. 25.*

Mark 16. v. 5. Luke 24. v. 3.

As

As the Women went out of the Sepulchre, and not thoroughly persuaded of their Lord's Resurrection, two Angels more appeared to them, and told them the same Thing. *Luke 24. v. 4.*

Upon which being confirm'd of the Truth of his Resurrection they hasten to the Apostles as fast as they can, declaring and affirming that the Body of Jesus was not in the Sepulchre, and that they had seen a Vision of Angels, who told them that he was alive. *Luke 24. v. 9, 23.*

John 20. v. 2.

Hereupon Peter and John ran to the Sepulchre, where John arrived first, and not finding the Body of Jesus they return home wondering. *Luke 24. v. 12. John 20. v. 3.*

Mary Magdalen returning to the Sepulchre, and continuing there weeping, Jesus shewed himself alive to her first. *March 16. v. 9. John 20. v. 11.*

When Mary Magdalen had inform'd the other Holy Women of this, they all haste together to the Apostles to tell them what had happen'd; and as they went Jesus met them by the Way, shewing himself alive to them. *Matt. 28. v. 9.*

After these Things the Angels disappearing, the Soldiers that guarded the Sepulchre went into the City, and being corrupted with Money by the High-Priest and Rulers, spread abroad a Report that the Disciples of Jesus came privately in the Night, and stole away the Body. *Matt. 28. v. 11, &c.*

The Women affirming Jesus to be alive, and the Apostles not believing them, Jesus at last appear'd to Peter. *Luke 24. v. 34.*

After this he appeared to Cleophas and another Disciple as they were going to Emmaus. *Luke 24. v. 13. Mark 16. v. 12.*

Last of all, on the Evening of the first Sabbath after the Crucifixion, that is, on the Lord's Day, Jesus appeared to all the Apostles, except Thomas, and did eat and drink with them. *Mark 16. v. 14. Luke 24. v. 36. John 20. v. 19.*

Thomas refusing to believe his Brethren, the eighth Day after the Passion *Jesus* again appeared to them, and permitted *Thomas* to satisfy his Incredulity by feeling his Wounds. *John* 20. v. 24.

The Disciples going from hence to *Galilee*, as *Jesus* had commanded them, he meets them at the Sea of *Tiberias*, and there dines with them. *John* 21. v. 1.

Afterwards he appears to a great Number of his Disciples in the Mount, as he had appointed. *Matt.* 28. v. 16.

And having for forty Days conversed with his Disciples, and talked with them concerning the Kingdom of God, he in the Sight of them all ascended into Heaven.

Mark 16. v. 19. *Luke* 24. v. 50. *Acts* 1. v. 3.

Where he sits at the Right Hand of the Father, with whom he governs the World, and particularly his Church, which he purchased with his own Blood. *Mark* 16.

v. 19.

When *Mary Magdalene* had informed the other Women of this, they all hasted together to the Apostles to tell them what had happened; and as they went *Jesus* met them by the way, showing himself alive to them.

After these Things the Angels appearing, the Soldiers that guarded the Tomb went into the City, and being corrupted with Money by the High Priest, spread abroad a Report that the Disciples of *Jesus* had stolen the Body.

The Women affirming *Jesus* to be alive, and the Apostles not believing them, *Jesus* at last appeared to them.

After this he appeared to *Stephen* and another Disciple as they were going to *Lycaonia*. *Acts* 13. v. 44.

At the Evening of the 50 Sabbath after the Resurrection, that is on the Lords Day, *Jesus* appeared to all the Apostles, except *Thomas*, and did eat and drink with them. *Matt* 28. v. 19. *Luke* 24. v. 36.

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The Circe of Signior Giovanni Battista Gelli of the Academy of Florence. Consisting of Ten Dialogues between Men transform'd into Beasts: Giving a lively Representation of the various Passions, and many Infelicities of humane Life. Done out of *Italian*, by *Mr. Tho. Brown*. In 8°.

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